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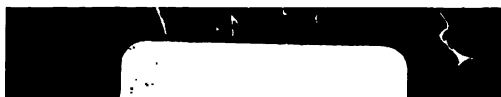
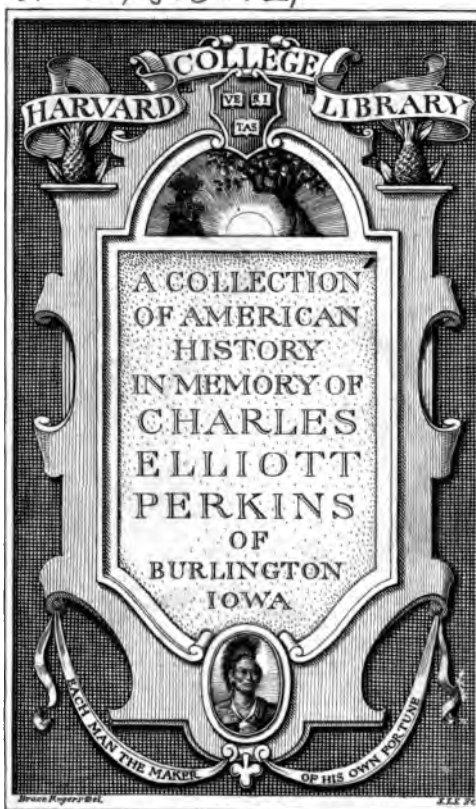
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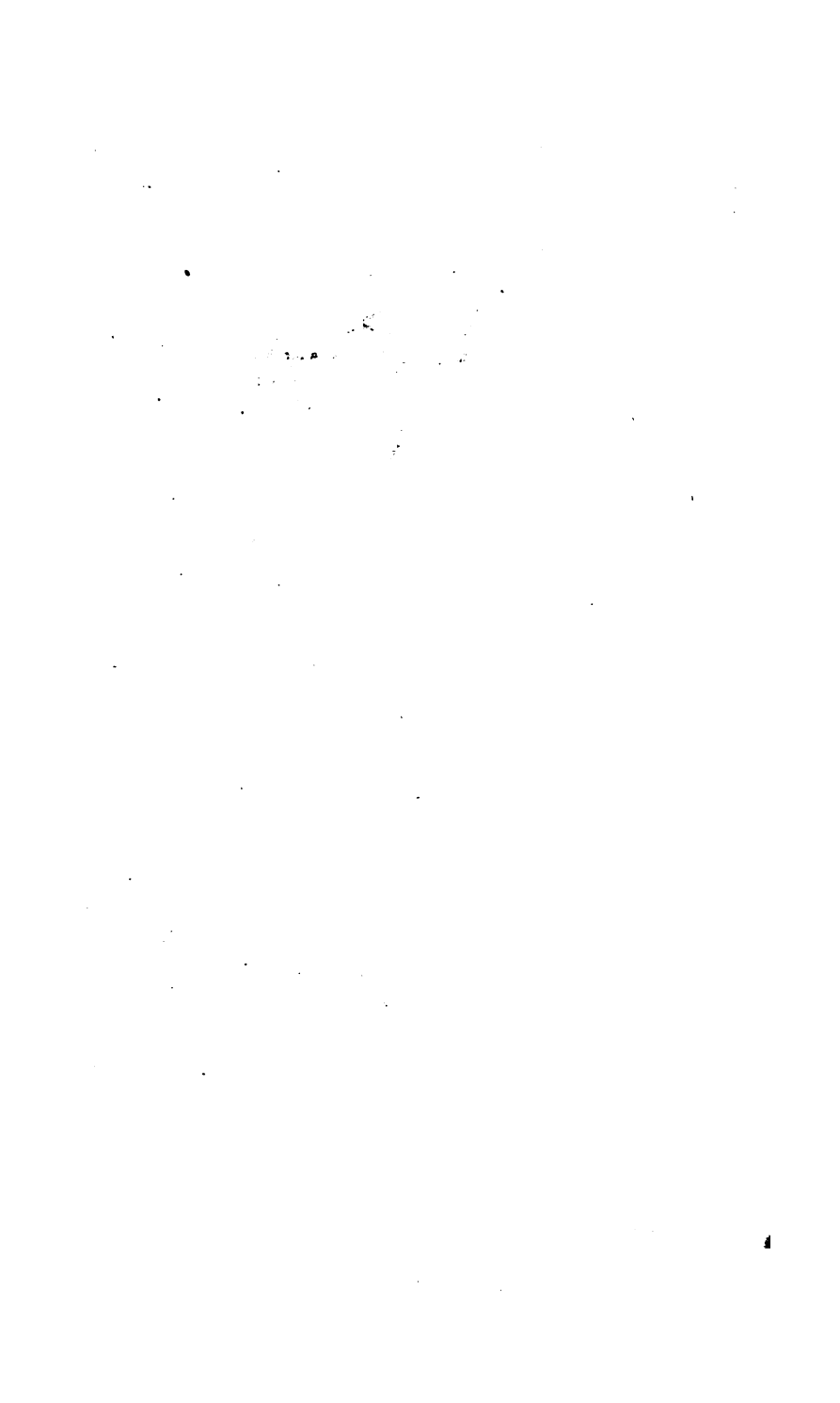
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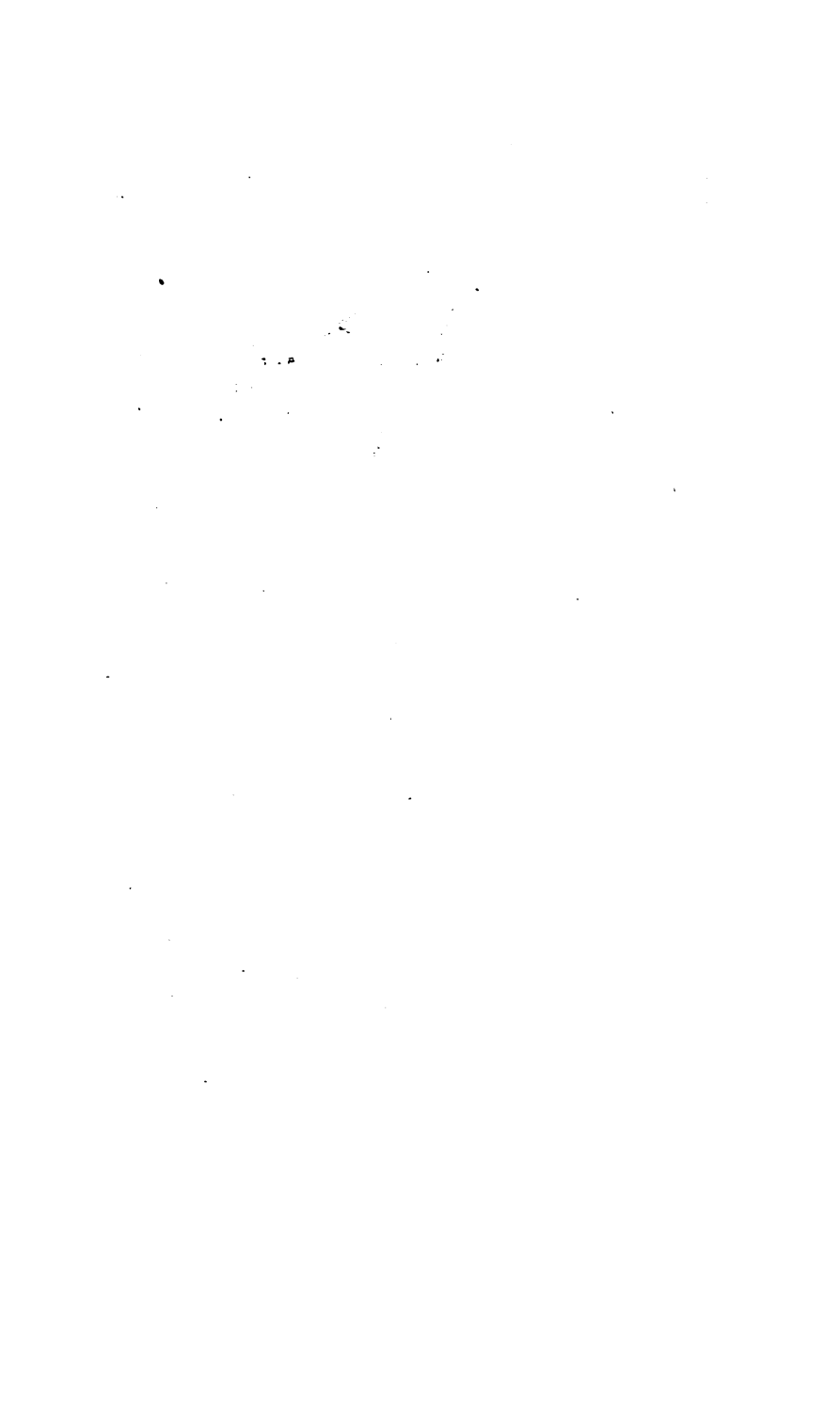
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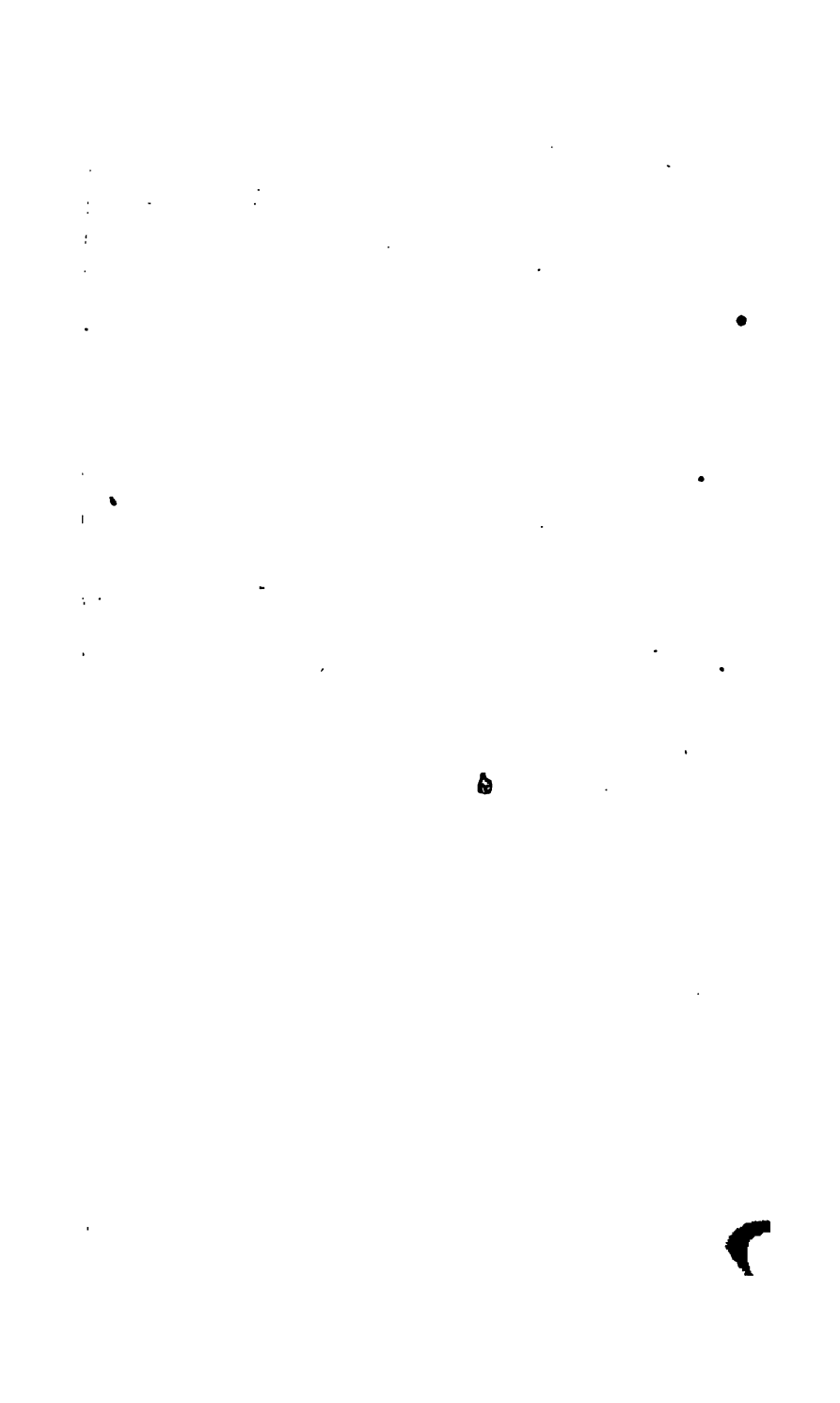














W. O'NEILL

ENGRAVED BY W. O'NEILL, ADULT DE 1800

**A NARRATIVE**  
**OF**  
**TRAVELS**  
**IN THE**  
**UNITED STATES**  
**OF**  
**AMERICA,**

**BEING AN ACCOUNT OF AMERICAN MANNERS AND POLITY,  
AND ADVICE TO**

**EMIGRANTS and TRAVELLERS**

**GOING TO THAT INTERESTING COUNTRY.**

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**By Wm. O'BRYAN.**

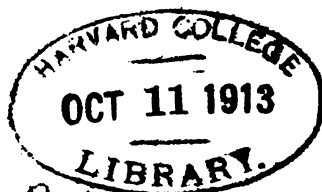
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## P R E F A C E .

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THE travels which were the basis of the following Narrative, were undertaken chiefly in preaching the gospel and visiting different Ministers and congregations, in order to ascertain the state of religion in the United States.

For many years the author had thought of visiting that country; at last the way unexpectedly opened, and he followed what appeared to him to be the leadings of divine providence.

In travelling through the various parts to which the following work bears reference, he was sometimes led to make, and write down, observations on various subjects that fell under his notice, which were likely to be useful to the bodies and souls of men.

Having come to England on a visit, he purposed before he returned to the United States, to publish an extract of those notes, under the impression that it is likely to be of considerable service to those about to emigrate thither, and also to be of some interest to others.

The following Narrative is greatly abbreviated for two reasons : one is, on a consid-



eration that with some persons, money being scarce, a low price book with partial information will please, or suit them better than to have more information, (though to others it might be highly interesting) which would cost a little more. Another class of people have more money, yet they love it too well to expend it on books. As these two classes are likely to be the majority of purchasers, the following Narrative has been narrowed to meet their choice.

When a new book is published, the enquiry readily follows, Who is the author? The author of the following Narrative has no objection to inform the reader as to this particular, especially as his family name has often been pronounced wrong, and spelled wrong.

It is a well know tradition in our family that our forefathers came from Ireland, and that the name was *O'Bryan*. In course of time some of the family wrote *Bryant*, while the name of others was written only *Bryan*, without the previous prepositional appellation. Several causes might contribute to this *Bryant* is an English name, and I understand also a French name. Probably that family in England at first came over with William the Norman, as there are the names of many French families still in England. Bryant being known to be an English name, and the two names being so near alike in sound, might be easily confounded

by those who were ignorant of the distinction ; and it is common for men to prefer a short way of pronouncing names.

Tradition says, that our ancestors at first came to England with Oliver Cromwell,—three brothers, one a general officer, the other two captains, and that they came from the neighbourhood of *Cork*. It is well known in history that Oliver, on the close of the civil war, went to Ireland, “To,” as he said, “sacrifice the papists to the ghosts of the protestants that they had massacred.” It is also well known that the government of the commonwealth lasted but a short time, till Charles the second was placed on his father’s throne. Then nothing less could be expected, than that the friends of the Revolution should be slighted. What vicissitudes befell our family in a strange land, on the change of Government, to us is now unknown ; no written record relative thereto having come to my hand. It has been handed down through tradition, that one of our forefathers (him from whom we in Cornwall sprung) came down into Cornwall with lord Mohun of Boconnock, near Liskeard. On this change of national affairs, our ancestors might have suffered their name to be anglicised, or identified with the English sound, uncontradicted. And schoolmasters knowing no better, writing the children’s name in the English way, would be likely to get the children to write so too.

When at Boconnock many years ago, at

John Bryan. Many years ago the writer of this being at the house of the Clergyman of the parish where he then lived, (Luxillian) the parish Register Book lying on the table, on taking it up, he saw one of the ancient registers of the family where the name was written *Bryan*. After some years, considering the subject, the evidence appeared to exclude all doubt, that the name by some of the family and himself also had been written wrong, and the steps seems to be easily followed, first by a short pronunciation '*Bryan*', then *Bryant*. This was found to be the case on further examining the parish register, anciently it was written *Bryan*, and latterly *Bryant*; and by the same rule it may be accounted for how the O was lost in common use, though tradition has kept it still in the family.

Probably many of the writer's primogenitors, possessed equal filial, and reverential regard for ancestry with himself: but were not privileged with equal means of knowing and making it known. Who does not know that formerly the priests counted it their interest to keep the people without learning; and in the churches, at one time, on the forenoon of the Lord's day the parson read what was called "*The book of sports*," to excite and encourage the people to practise sports in the afternoon. At other times, yearly games were instituted in the different parishes, in addition to the Sunday sports; and which

are not altogether abolished to this day. Added to these were the *chase, cards, &c.* in which the clergy were partakers and encouragers. These things amused the people, pleased the carnal mind, and stood in the way of learning, and sober reflection. In those days of mental darkness and ignorance, the priests could bear rule, and live as they list without controul; and through this deficiency of learning most likely much family record has been lost.

But there are some people who feel no regard for their progenitors, who may be said to be, *Without natural affection*, and feeling no interest whatever in keeping them in remembrance; not so with the writer of this, he was aware that the Irish are often despised by the English, and made the subject of merriment: but this did not prevent him from owning his pedigree. As he received information, and grew up to knowledge capable of understanding the subject, he felt a peculiar regard for that country, and respect, and reverence for his ancestors; and having so much combined evidence as to the name, he therefore gave the preference to what he believed to be the ancient, and consequently the true way of speaking and writing it.

Since that, it has received additional confirming evidence, by different persons belonging to our family. The following has lately come to hand.

“DEAR COUSIN,—As you desire me to set



## NARRATIVE, &c.

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### CHAPTER I.

*Containing an account of our Voyage from Liskeard to Liverpool.*

Having understood that at Liverpool was to be found the best vessels sailing to the United States, on the 10th of August 1831, we set out from Liskeard for Plymouth, to go by the Steam vessel by way of Dublin. We took our luggage to St. Germans; and from thence down the river to Catwater; where the Steam vessel touched, from London to Dublin, to take in coals.

The tide having receded from the Basin before we came, we were prevented sailing up to the Company's warehouse, where we had intended to house the luggage before the vessel came in. But a kind providence so ordered it in our behalf, that the captain of the Lazaret offered us the privilege of placing it in the Lazaret.

The *Shannon* Steam vessel, by which we intended to go, was expected to arrive in the morning of the 16th, but through some hinderance, she did not arrive till late in the evening. We went on board about eight o'clock, and found it all bustle, something like a fair, so that it was with difficulty we could cross the deck to the Lazaret. Here were carriages, horses, dens with foreign animals, three hundred and sixty passengers and crew, besides others from shore coming and going. Then I could discern a kind providence, that prevented our getting to the Basin before the tide was gone out. For as the vessel came in so late, it would have been very difficult in the night, amidst such confusion, to have got in our heavy packing cases, if we had at all. Now it was only for the men to carry them over a plank from one vessel to the other.

17th. About two o'clock in the morning we weighed anchor; and about eight A. M. touched at Falmouth,

where they had to stop one hour to land, and take in, passengers and goods. There my wife and two of our daughters who had been in the West on a visit to some friends met us. It being a fine day we had an opportunity, by running near land, to see the bold Western coast, with its harbours, and coves; which to our young travellers, was entertaining. The Lizard point, Cornish Mount, Towns of Penzance, Newland, and Mousehole. We also passed the famous Logging-rock, so much noted in the Cornish history, and rendered additionally famous by the huge exploit of the Commander of a Custom-house Cutter, Lieutenant Goldsmith, and his men, in the year 1824, throwing it off its pivot from the tier of rocks where it had stood from time immemorial. Rather than be prosecuted by the landowner, and broke of his commission, he with vast labour and skill, together with 50 men and *Gear* from the Government Dock Yard at Plymouth, at last succeeded in replacing it. However this Commander might be censured for his wanton frolic, it settled the question, whether the stone had been created there, or whether it was possible such a vast rock could be placed so high on another rock, by art. Most likely it was first put there in the times of the Druids. But by what means at that period who can even guess? This rock had a bulge or pivot underneath, which rested on another rock, with a nearly flat surface. Taking it in one particular place, a single person could shake it, I have myself; but to take it at any other place it was apparently immovable. Probably it was a *Duridical* ordeal.

About five in the evening we doubled Cape Cornwall. The Land's-end presents an awfully grand appearance. The craggy, high, and bold cliff on one hand, and the long sea-beaten rocks, with the light-house thereon on the other hand; with the roaring waves rolling in from the Atlantic, which for ages have been spending their fury against those firm barriers of the great deep. To a contemplative mind this interesting place is a striking comment on that sublime passage in the xxxviii. chapter of Job. The Most High speaking to him says, *Where wast thou when I laid the foundations of the earth, — or who shut up the sea with doors; and brake up for it*

*my decreed place, and set bars and doors, and said, Hitherto shalt thou come but no further; and here shall thy proud waves be stayed?* How loudly it speaks the work of Omnipotence! A consideration of the power and providence of God, encouraged the psalmist, who in the lxxv. psalm says, *By terrible things in righteousness, wilt thou answer us, O God of our salvation, Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea; which by his strength setteth fast the mountains; being girded with power.* The wonderful works of God should teach us also to fear before him. The Lord says by Jeremiah chap. v. *Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it? and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.*

The wind increased to a fresh breeze as we got round the Cape. About sun set we lost sight of Cornwall. In the night it rained, and the wind increased. Some of the passengers became sick; but by the blessing of our God upon us, we were all well, except one of my daughters about five minutes.

18th. It blew hard,—wind nearly on our larboard bow. Our vessel was heavy laden: but being large and strong, and the blessing of God attending us, she beat through well, against wind and wave. I believe none of our little company (my family, and a young man, a friend of our's) felt any dread, though the weather became heavy.

Many soldiers belonging to Ireland were on board: some of them being discharged, were returning to their homes. While some of them were conversing together on deck, one of them spoke profanely. I felt it a duty to reprove him. He candidly acknowledged his fault. Many gathering round me, I took the opportunity to talk to them on their great business in this world, which they seemed to have overlooked. All paid attention to what was spoken. Afterwards the soldier that I had reprov'd desired me to go below. When we got alone, he frankly



owned himself a backslider from religion, and lamented his fallen state. He said he had been a soldier twenty-one years, and shewed me his discharge. He had a wife and several children, who were with him, and having a pension of thirty pounds a year, he hoped to get a comfortable settlement, and expressed a resolution to open his door to the ministers of the gospel, and to return to Him from whom he had revolted.

The wind still blowing hard I went on deck and gave out,

“ Peace doubting heart, my God’s I am,  
 Who form’d me man forbids my fear :  
 The Lord hath call’d me by my name, ,  
 The Lord protects, for ever near :  
 His blood for me did once alone,  
 And still He loves and guards His own.

When passing through the watery deep,  
 I ask in faith His promis’d aid,  
 The waves an awful distance keep,  
 And shrink from my devoted head :  
 Fearless their violence I dare,  
 They cannot harm: for God is there,” &c.

*To be found in Wesley’s Collection.*

Many soldiers and others gathered around me ; nearly all, whether Roman Catholics or Protestants, appeared attentive. After singing, I gave them an exhortation. The soldier that I had reprov’d stood forth boldly by me, and joined in the singing. There are some who say that a person should not be reprov’d in company for sinning. But what says the Bible? Thou shalt in *any wise* rebuke thy neighbour, and not suffer sin upon him. Leviticus xix. 17. Them that sin rebuke before all. 1 Timothy v. 20.

The night before, my wife in her sleep appeared unusually affected. When she awoke she related a dream, which I forbear to mention : but which gave her much encouragement, and prepared her for the next voyage, as well as strengthened her in this. Some speak lightly of dreams ; but St. Paul’s Biographer, thought it not a disparagement to either of them to mention St. Paul’s dream, Acts xxvii. 23, 24.

19th. About two in the morning we got into Kingstown-roads, cast anchor and waited for the tide. About five o'clock we weighed anchor and ran up to Dublin, about seven miles.

For safety, while we secured our passage for Liverpool, we had our luggage carried into a warehouse near the quay. I agreed with a porter to carry it into the warehouse for three shilings. When he had carried it into the warehouse, I tendered him the money : but he refused taking it, and said he ought to have four. Others of like appearance seconded him, all using very impertinent language, and the man imperatively demanding four shillings. To reason with them appeared as useless as to reason with the waves of the sea, so I appealed to the clerk of the warehouse, to know if what he had agreed for was a sufficient remuneration ? The clerk as a man surprised at the overcharge, told them it was too much ; and drove them from the door for their imposition and impudence. I mention this to guard strangers against imposition. As near as I can guess, he was about half an hour at work about it ; and if Irish, or any other labourers can get three shilings in an *hour*, I think they need not complain. We talk of the avarice of Lawyers, of the avarice of the Clergy, of the avarice of Doctors ; but I question if there be one truly honest man in the world, that is not converted to God. I afterwards found this sort of practice was not a new thing in Ireland.

Finding a Steam vessel about to start for Liverpool, I could not reconcile my wife to stay over night in Dublin, though I had business to transact, which if not attended to then, would call me to return. Being so disgusted with the rabble about the quay, she was anxious to get out of that place and country. About seven o'clock, p. m. we went on board the *Ballinsloe* steamer for Liverpool. The vessel was heavy laden, with bullocks and sheep crowded into the hold, as well as a number on deck. I put my family into the Cabin : but our luggage being on deck, I thought fit to watch it, and took a deck passage for myself ; the fare for which was then six-pence. The evening was fair, but as night approached it rained, with a high wind ; and I may say it was a tremendous night.

Finding the weather so severe I went into the Cabin also. The roaring of the horned cattle added to the awfulness of our situation. Off Holyhead is noted by Sailors for a rough sea, and now it blew a gale, it was very rough. My little boy and P. Buckthought slept soundly. I went from Cabin to Cabin to see how my family bore up. There were two females in the cabin with my wife and daughters ; all appeared calm. We put our trust in God, and he preserved us.

There were men, women, and children on deck, going from Ireland to Liverpool ; one might have thought, scarcely any of them would long survive such suffering. Twice the sea went over us as if the great deep would swallow us up, yet none of us were sick.

20th. About five my son and P. B. rose : the former, with the motion of the vessel began to reel, and turn sick ; I laid him on a sofa, and he fell asleep, and lay until we got into the river (Mersey) where the water was smoother. What has been mentioned was all the sickness any of us had to New York. To God be all the praise.

We landed at Liverpool about 9 A. M. When we landed upward of 40 sheep lay dead or dying on the deck. I did not tarry to see the hold cleared where many of the horned cattle were, to count the number dead of them : it was said seven were dead, and doubtless many others, were nearly so. The number of cattle on board was stated at 120 Bullocks and 450 sheep. The unmerciful Captain, to get as much as he could, stowed them so close that they could not live. This may give one some idea of the sufferings of the Negroes on board the slave ships. How little do the unmerciful think of the punishment that awaits them for their evil deeds.

Several came on board to enquire if there were any bound for America, each recommending his vessel. We were prepared to meet this sort of people, purposing to closely examine for ourselves.

We placed our luggage in the storehouse, and obtained comfortable lodgings at the Waggon and Horses in Cumberland Street ; where we had two Bedrooms, had access to the kitchen for cooking, and the parlour to eat in, at fourteen shillings a week.

As my wife would not tarry over night at Dublin, I had to go again. I had a pleasant passage to Kingstown ; and from thence to Dublin, seven miles, in a Car, for seven pence halfpenny. In these cars the passengers sit back to back, their feet on the outside in a footstool. From Dublin, I rode to Meath. In returning the driver stopped at a village to feed his horse : that while, I walked out to see the people and place. On going into one house I found a blacksmith's shop, his kitchen, and bed room, all in one little room where the family lived and he worked. I went into another house. They were at dinner, having a heap of potatoes on the table, and milk in a tankard. There was one chair in which a man sat who appeared to be the father of the family. He rose and offered me the chair, and heartily invited me to sit, which I refused, informing them that I had taken dinner, and was only waiting for the horse to feed. I took a potatoe and drank some of the butter milk. In the country both rich and poor, were very hospitable. The deep poverty of some of the country people was enough to excite pity in any feeling heart. They have to sell their butter, and drink the buttermilk, sell their cattle and eat potatoes, in order to raise money for others. How will the oppressor answer it in the day of judgment ? When the driver set me down he demanded a shilling more than he had agreed for : but I refused to bribe him to practice imposition. I find it is a common practice with these men.

In returning, soon after we started, as I walked on deck, an Irishman in merry mood, came and invited me to take some Whiskey, which I refused. On talking to him seriously, he guessed I was a Methodist preacher, and reviled me bitterly. Finding it useless to reason with him, I silently walked off. About eleven o'clock in the night, he came up to me again, as violent as before, and as I walked the deck, (having a deck passage) he came behind and kicked me. He boasted that he was a Catholic, and appeared to hate Protestants with a perfect hatred. An English Sailor, who was a passenger, reproved him ; saying that it was a shame to treat a passenger so. The ship Carpenter threatened to throw the sailor overboard—then offered to fight him. I went be-

low to search for the captain to keep the peace : but could not find him. The Carpenter not being able to provoke the young Sailor to fight, told him that he would be revenged on him, if he was thrown overboard for it. Finding we were in the midst of enemies, I lifted my heart to God ; and he turned their weapons against each other, as he did the enemies of Judah in the days of Jehoshaphat. In about half an hour after, the carpenter came again, challenging the young man to fight, calling him coward, because he refused : but the Lord prevented it, or it is likely there would have been murder. About four o'clock in the morning the Carpenter and the man that kicked me fell out ; and such a scene I never before saw. They were both strong hardy looking men, and fought a long bloody battle. This turned their attention from us.

I was truly glad when we arrived at Liverpool, in being out of such company. On landing I met my wife, who recommended a vessel that she had been to look at ; the *Superior* of New York, Captain Lovat. I accompanied her to the vessel and was well pleased with her choice. We presented a written condition which the Captain signed. For the information of inexperienced travellers, it may be well to set it down.

So many persons named, so many *Berths*, in number. A gallon of water a day for each of the said persons. Fire provided for cooking, and liberty three days in a week to bake in the oven. The Captain to take no more than eighty passengers, and none of them Irish Roman Catholics. On the conditions being fulfilled the Captain was to have such a sum ; but if the conditions were broken by him, he was to forfeit such part as was therein named.

About this time there was great excitement in Liverpool concerning the loss of the Steam vessel, *Rothsea-castle* on the night of the 17th inst. The account of this awful catastrophe was published in the *Liverpool Mercury*. As far as they could ascertain, there were one hundred and five passengers on board, with a crew of twelve men, including the Captain and four Musicians. They were bound for *Beaumaris*, in the Isle of Anglesea,

in Wales ; to and from which place the vessel had run from May to that time. It was thought that about ninety-six persons were drowned. The account given by a few that escaped, of the anguish of those on board, when they saw the danger approaching, and no way to escape it, is very affecting. The wind roaring against them, waves rolling in violent succession,—the leak still increasing,—passengers pumping by turns on life and death,—but to no purpose, as the water was still gaining on them. The fire burning slowly through the coals being drenched in the salt water, and the vessel going at last only about one mile an hour,—the passengers entreating the Captain to put back before the wind ; but to no purpose, as when any one desired him to put back he would answer them haughtily. At last when the pilot announced that it was all over with them—the general cry that burst forth !! Husbands and wives embracing each other in view of death ; children clinging round their parents shrieking amidst the roar of wind and waves. At last she struck on a bank called *Dutchman's Bank*, near the Welsh coast, and soon went to pieces,—parents and children, husbands and wives, plunged into a watery grave. What a change of scene within a few hours ! In the morning setting out in glee, on this excursion of pleasure ;\* no doubt anticipating the pleasure that they should have at Beaumaris the next day :—but lo ! that night their souls were required of them.

On looking back on past mercies, I am led to say with the Psalmist, *Our God is the God of salvation*. We were in the channel the same night, some miles below ; and also in a Steam vessel ; but mercifully preserved ; not only from death, but from terror and distress ? What shall I render unto the Lord for all His mercies,—for all His benefits towards me ?

While coming up channel we could sing,

“ Peace doubting heart, my God’s I am,  
Who form’d me man forbids n’y fear,” &c.

\* Many if not all the passengers were going to Beaumaris, to join a pleasure party at a Revel, having four musicians with them : but instead of music, had weeping and wailing, terror and astonishment.

It was the same night, in which my wife had the aforesaid encouraging dream. Some I know ridicule any attention being paid to dreams : but those who believe all the Bible know, that *God speaks once, yea twice, in a dream and vision of the night*. Paul took his dreams for divine communications, Acts xviii. 9, 10. xvii. 23, &c. &c. as well as did many others recorded in that blessed book.

Having secured our passage to New York in the steerage, I divided off our apartments from those on the other side of the ship by a screen ; and divided our's again by curtains, placed between the berths, as well as curtains in front of them, which added to the comfort of our situation. This may be a useful hint to families going out, if they choose to do the same, to provide themselves with materials. Also we placed a sofa at the bottom of our berths across, which we found a great accommodation, especially when the vessel rolled. Being placed at a right angle with the berths, a person could sit in the sofa when the ship rolled, and lie in the berth when she lurched, to meet the motion either way. While I was below fitting up the vessel for our passage, my little boy and another lad, were amusing themselves on deck ; the hatch being open my son fell into the hold, a great depth, for as yet there was but little lading in, —one tier of casks, or packages. The carpenter went down, and found him fallen between two packages, or casks, and took him up unhurt. This was a kind interposition of providence. How great is the goodness, how great is the mercy of the Most High.

Below our sofa, we had a space for our heavy luggage. Below this space was a tier of water casks into which was put a little pump, so that we could take what water we wanted, without measuring, or going on deck for it. The water was good, which is not always the case on shipboard.

September 1st. Waiting for fair wind to go out of Dock, I went to Wapping, a short distance above the town, and saw the Steam Coaches run for Manchester ; starting off gently they increased their velocity, and were soon out of sight. Who knows but these late inventions may be designed by the Almighty to facilitate the

return of the Jews to their own country. It is said, *They shall be carried in litters, &c.* Isaiah lxvi. 20.

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## CHAPTER II.

*Some account of our Passage from Liverpool to New York.*

Lord's day 4th. The wind being fair, all was bustle on deck getting out of Dock.

Our sails being all set, having a fair wind and a good breeze, our vessel went on a speedy course, passing some that had gone out before us. About noon the pilot left us. I was sorry to see the sailors so busy. We as a family, on the Lord's-day, as usual, read, sang, and prayed together, asking our heavenly Father's protection, and blessing in our passage.

On getting towards Ireland we found the wind was against us in going down the channel to double cape Clear ; so rather than beat his way down, the Captain chose to sail North about. Towards evening we passed the Isle of Man.

5th. I rose about four, and went on deck. It was a fine morning : but we were moving on slowly for want of more wind. As the day increased so did the wind. About four p. m. we got up between Ireland and Scotland, so as to see the land on each side of us.

There being a few children on board, beside my little boy I taught them and wrote between going on deck. Wind S. W.

6th. I awoke about one a. m. went on deck. Soft wind, and mild weather. About two o'clock the wind shifted about N. E. nearly a head of us : we then had to beat our way ; and by this means when day light came on, the scenery became more interesting. By making our tacks, we should one time run nearly on the Irish, and then nearly on the Scottish coast ; so that we had a fine view of both. Having some Maps with me, and taking them on deck, we could point out the several places as we passed on.

About twelve we got into the narrowest part of the



strait, being about eleven or twelve miles across. We had a fine view of the *Mull of Cantine*, and the *Lighthouse*, and could see the people busy at harvest, on the Scottish coast,—and the *Fairhead*, a point of land in the County of Antrim, on the Irish coast. After dinner all were on deck to view the scenery, being circumstanced, without our own contrivance, as if we had taken a cruise to view the two coasts. From *Ballycastle Bay* we could partly see the town of Ballycastle. About five we had a view of the *Giant's Causeway*, a place noted in history.

The weather became cold as we got on towards the North of Scotland, I think as cold as it commonly is in Cornwall in the month of December.

Our Captain was very attentive night and day; as we were in a narrow sea, and this the first time of his passing this strait, most likely caused more than usual anxiety.

We had a sober active crew, the officers obliging, and attentive to their business, a fine ship about seven hundred tons, and only nineteen passengers, great and small, in the steerage, beside ourselves, made our situation the more comfortable.

Our side of the ship being divided into rooms when we liked, by drawing the curtains, we saw no one but ourselves; and were employed much as on shore, my daughters sewing, and myself reading or writing.

The first Mate having hurt one of his hands came down for me to dress it. Finding that he had a sore leg, I applied medicine to that also.

About nine, after family worship, my wife and family retired to rest, except two of my daughters, who sat up with me working at their needle, (for we had liberty of the Captain to keep the candle burning, when we would, under my care, for which I pledged my word) hearing a bustle on deck and the Captain using his trumpet I went up, and found a Brig had nearly run foul of us; but through the kind providence of God both vessels were preserved. I went below about two o'clock the 7th and lay in the sofa till four, then went on deck, we were got in sight of Isley Island light, which flashes five times in a minute, also the light on the Irish coast, a re-

volving light appearing once in two minutes. By this difference sailors know them, coming from what quarter they may. It was a pleasant morning. I went below took a nap, and between five and six went on deck again. Wind shifted to S. W. blowing fresh.

After family worship and breakfast, my wife went on deck with me. We could still perceive the Islands of Isley and Jura, though nearly out of sight, and we getting into the great Atlantic about to lose sight of Europe. For the moment the thought was solemnly affecting.

While we were at dinner one called down, informing us that whales were to be seen. Several ran up : but they were gone out of sight.

Wind increased to almost a gale ; some of the passengers got sick. In the afternoon my little boy coming down the ladder\* steps, fell nearly from top to bottom ; we took him up, found no bone broken ; but his chin and one knee bruised a little : we applied some medicine, and put him to bed. He fell asleep, and soon got well. Through the heavy roll of sea the vessel made a great motion. The sudden change of wind, agitates the water greatly.

About nine at night the vessel went easier, and almost upright. I went on deck, and found the wind fair for our course, and abated in its fury. The captain informed me that in three hours time the vessel would go easier : as the wind blowing one way would smoothe the water ; and so it proved.

9th. In the night it rained, and the wind rose higher. It was a grand sight, to see the vessel, as it were bounding over mountains, and through vallies of water ; and a subject for meditation, on the infinite wisdom of God, so fitting one substance to another, that such a great weight as the vessel and cargo, should glide over the bosom of the ocean, when a pin would sink in it ; and though passing over such mighty waves, or as it were climbing mountains, we were supposed to be going ten or twelve miles an hour.

\* As I am writing in great measure for the information of travellers, it is hoped that the reader will excuse me in being sometimes particular in detail ; and now, when I say it would be well to be very careful in going up and down the ladder, especially when the vessel rolls.

10th. A fine morning. In the day we saw a beautiful white-bird on the mast head, about the size of a half-grown pigeon. It was thought we were then about six hundred miles from any land : Strange it should fly so far. I believe no one on board attempted to hurt the poor little creature.

Lord's-day 11th. The wind shifted nearly west; cloudy weather, and cold strong wind. The mariners now had to tack for the first time since we got into the Atlantic, having ran nearly a week in one course.

We held a meeting in our apartment. In the evening Philip Buckthought read part of Dr. Clarke's sermon on 2 Sam. xiv. 14. *We must needs die and are as water spilled on the ground, &c.*

12th. We saw many Porpoises ; one of which the sailors caught. It appeared to be greatly convulsed in dying : truly we may say, *The whole creation groaneth and travelleth in pain together*, through man's sin.

13th. Shaping our course N. N. W. The captain told me, that in smooth water he can sail on six points of the compass !

14th. Read the astonishing account of Mary Velnet, a native of Italy, and seven years a slave in Tripoli.

15th. The first mate finding his hand and leg healing, brought down one of the seamen who had been confined to his birth, with a sore leg, desiring me to take it in hand. Three of the passengers, also applied for medicine, when they found there was some on board.

17th. Wind shifted nearly North, followed by a great roll of sea.

Lord's-day 18th. Philip Buckthought began a Sunday School for the children. In the afternoon we held a meeting in our apartments. Towards evening the wind increased till it blew a gale.

19th. The water presented an awfully grand appearance, as the wind skimmed over it, rippling it like smoke, or snow, before the wind in a stormy day. But it was gloomy to see the sails all reefed, except the stay sail,—the head of the vessel against the wind like a weather-cock, as she lay to, in order to weather the storm. Our

family joined in prayer. About six o'clock, soon after prayer-meeting, the wind ceased.

A singular circumstance occurred in the day. One of my daughters being on deck, the violence of the wind broke the string of her bonnet and blew it overboard, when a sudden whirl caught it, and blew it on deck, where she recovered it.

On measuring our deck, I found it 130 feet by 28. and being kept in neat order, we had fine room to walk.

20th. After breakfast we went on deck. It was now a pleasant sight to behold the sun shining on the water, and our vessel bounding over hill and dale, though solemn to consider only seas and skies around us,—a plank between us and the great deep.

My son fell again from the top of the ladder steps with a knife in his hand, without any hurt or complaint, except a little soreness on his head ; being marvellously preserved by Him who says, The hairs of your head are all numbered.

I read a tract taken from Le Beaume, " On the horrors of war." He was an officer in the French army when they went to Russia, and survived the retreat. The account which he gives of the distress of both French and Russians, is appalling.

Mr. Denny's and James Richmond's legs, were nearly whole. The latter able to attend his duty ; and by doing some little services for us, seemed to study how to make an acknowledgment, though he needed not, as the captain did not forget it. However, gratitude, that rare plant, is pleasing to behold in another, as well as to feel it in one's own bosom.

23rd. Weather foggy. The sailors say it is generally so on the banks of Newfoundland. One of the passengers came to shew himself cured ; as is also the mate's leg. Weather has been rough : but about noon it ceased a little.

Lord's-day 25th. A fine morning ; the weather being moderate. In the afternoon we had preaching on deck. The Captain had seats prepared, and all the mariners I believe, except the man at the helm, and most of the passengers attended. I expounded on Psalm cvii.

At night the sailors shortened sail, and prepared for a storm; the wind west and threatening for rain and wind.

26th. I went early on deck; a fine morning. The captain said he never saw so quick a change. In the night it was rain and wind, and they expected heavy weather: but soon after midnight the rain ceased, wind abated, and the water smoothed. God is a prayer answering God. He has the wind and waves at His command.

About noon my son being too hasty in coming down the steps, fell again to the bottom before any one of us could save him: but was preserved by an unseen hand. Some by less falls have broken their bones, and probably others have lost their lives. To God be the praise for His preserving mercy. Our God is the God of salvation.

27th. One of the passengers lent me the travels of Mr. Campbell, an English Missionary in Africa.

We were got into the Gulf-stream, a stream of warm water, which is thought to proceed from the Gulf of Florida and runs across the Atlantic, always warm. How wonderful are the works of God.

30th. The weather much warmer; temperature of the air by the Thermometer 76. I finished reading Campbell's travels. He mentions a curious experiment, which they tried on his returning to England. At the west of Morocco, they corked an empty glass bottle so tight, that only one half of the cork was in the neck of the bottle, and tied it with a cord; then with a lead weight let it down about fifty fathom. When they drew it up, the bottle was full of water, and cork in its place.

This day we saw some of Mother Cary's chicken.\*

Lord's-day, October 2nd. Had worship in our apartments.

3rd. Tried the water by the Thermometer, and found it 63. air 65. about eleven degrees colder than on Thursday last. Before twelve tried again the temperature of the water, and found it 49. We thought we were on the lower end of the Banks of Newfoundland, as the water

\* A great number of small birds, which sailor's call *Mother Cary's chicken*; flock together, and are continually flying a little above the surface of the water, they are never seen to rest, and are hundreds of miles from land, some of them about the middle of the Atlantic.]

appeared greener, which is considered as a proof of its being shallower than when it looks blue. The air was colder and damper, than some days ago.

4th. The Captain informed me we were the American side of the Banks.

7th. In Lat. 41. Long. 62 degrees, water 62. air 63. we have passed various climes.

Mother Cary's chicken still flying over the surface of the water ; but are never seen to rest on it ; nor could the Captain or sailors, say where they breed, nor how they feed ; and are always there, winter and summer.

8th. Wind towards N. W. one of the sailors predicted to-morrow it would be easterly wind.

9th. Lord's-day. Wind E. according to the man's prediction. We had worship in our apartments. In the evening walked on deck. A fine evening, and it seemed as if we were out a pleasuring, the place, weather, and company being so agreeable. Before bed-time we had reading and prayer for all who would attend. After evening worship some went on deck, being so delighted with the beauty of the night, which was something like a Midsummer night in England. The *wake* was beautiful, something like a stream of milk. Several of the passengers went on the poop to view it.

10th. The morning much like a June morning in England ; warm with a thin mist.

After dinner some hands were ordered to clean the ship, preparing to enter port. This was somewhat cheering ; and how much more cheering to the Christian, is the prospect of entering the port of glory.

In the afternoon we were becalmed, and there was a great roll in the sea. At once the sea became almost as smooth as a sea of oil, and a thick fog came on. In the evening it cleared off.

We saw a sea hen, of drab colour, and beautiful plumage.

One thing is very remarkable in this latitude, which I never saw in any sea before ; that is, by day, as well as by night, we saw something like sparks of light in the water, of a fine clear bluish colour, shining brilliantly. We could see, by looking over the ship's side, hundreds

of things like green long slender worms : at one end of them was the light, much like the glow worm : I should call them sea glow worms. Perhaps it is the spawn of some kind of fish. When some of them were taken up, it was like a white jelly ; and there was a black spot at the head of every one. By the ship's time, the sun set 10 min. before 6.

11th. About noon sounded,—83. fathom. Sounded again, could find no bottom : perhaps the first was on the top of a mountain, commonly called a rock.

In the afternoon it rained, then ceased, and it blew a gale. The sailors set to, and reefed the mainsail. Soon after this was done, it became calm.

12th. Wind nearly west, and a very strong cold breeze ; two coats difference then and two days before. About noon we got on St. George's bank, and found it 40 fathoms.

13th. The vessel rolled much, the water being agitated by the shifting of the wind. Our eggs that we brought from Europe were as good as when taken out of the nest, —we had kept them in salt.

We saw abundance of porpoises, probably several hundreds bounding over the waves. The sea water 62. air 57, five degrees colder than the water. The reader should consider that the climates varied the more as we had some times to make our course nearly against the wind : by this means, in tacking, we had to run to the south, then to the north.

Lord's-day 16th. About noon we could see the lighthouse on *Sandyhook*. In the afternoon we plainly saw land on the right ; and found that it was *Long Island*. Before night we saw several vessels coming from New York : these prospects were probably more cheering to us than the reader can imagine. About sun set, the wind fell away to a calm. We then cast anchor. Land was a pleasant sight ; it being a fine bright moonlight night, still and calm, some of us walked the deck till near midnight. Who but a sailor can conceive the pleasure of coming to land after having been nearly six weeks, surrounded only by seas and skies ?

17th. Soon after sunrise the *News-Boat* came along

side, to exchange papers with the Captain. The passengers were on the look out for the Pilot-Boat,—which soon appeared in sight. Soon after, the Pilot came on board, the wind increasing a little though contrary, we weighed anchor, and beat on towards the city; but it was nearly sunset when we got into harbour. As we drew nearer the land, a delightful prospect opened to our view. The scenery exceeded description. No rocky cliffs; but a beach of yellow sand, and trees, or green open land from the water edge rising gradually, until the sight is bounded by borders of tall trees of various kinds. Long Island was on one side of us, and the State of New Jersey on the other. Lofty houses painted white, red, and I know not how many colours beside according to the taste of the owner, standing amidst green parks or meadows, with here and there clusters of trees. I had no idea before, of there having been such a coast in the world. It seems strange that travellers should not have more fully described this beautiful landscape. As we came into the harbour, the beauty of the prospect increased. We looked and admired more and more. I thought surely this is a land the Lord hath blessed. After sun set, there appeared a beautiful pink-colour\* glow round about above the horizon.

On dropping anchor I and our dear companion P. B. went on shore, and procured some fresh provisions to take on board, as our family intended to remain overnight in the vessel. On landing I kneeled down and returned God thanks on the first American land I put my foot, for His manifold mercies bestowed upon us all, our journey through.

18th. Several of our family went ashore. On going into a *store*, (shop as it is called in England) for an ounce of tobacco, the man told me that they did not sell less than half pound; the price was eight cents, about four pence English money. New York is a populous city, containing nearly three hundred thousand souls. Steam Boats run from morning to night across the rivers on each side the city. Across the east river to the city of Brooklyn where is one of the government Dock Yards; and across the North river (or river Hudson) to Jersey

\* This so strange to us, I afterwards found a common case.



city. They run across, a mile or more, in about six minutes. I think it much better than a bridge. There is a cabin for the people, and on each side of it, room for cattle and carriages. Instead of having *chain-crutch* steamers I think it would well pay for some English Steam Boat men to go to America to learn how to work them, so as to run without a crutch.

On the water I had written about half a score letters to friends in England, so that on landing, I had only to say we were safe arrived, &c. seal them and put them into the post office, or Merchants' bag.\*

19th. We went to the *Park*, (an enclosed green before the city Hall,) to hear the Sunday Scholars sing. They first went to the several chapels where they learnt; then all walked to, and met at the Park. A multitude of people attended to hear the little songsters.

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### CHAP. III.

*An account of our journey from New York to Bethany, in Pennsylvania.*

24th. We went on board a steamer, next day arrived at Bolton, a hundred miles up the North river, from thence by Canal to Honesdale, and thence by road to Bethany, where we arrived on the 2nd of November, and where two of our daughters kept schools for females; one the County Academy, the other kept a Seminary of her own. The prospect up the river was entertaining; and going up the valley about 104 miles to Honesdale, appeared much more so. I shall omit a further description lest it would swell my publication too large for the pockets of some, and the hearts of others.

Most of the canal boats are open: but there are two or three packet boats, these have a deck and a cabin, to accommodate passengers. We took the latter, on the deck of which I could sit and write down my observations as we travelled on.

\* Merchant vessels are allowed to carry letters,—they advertise what ship is about to sail, and there is a large bag hung up in the Merchant's office, with the ships name on it; so the person goes and throws in the letter as into a post office.

After we had taken our passage, we found the captain was put on the *limits* at Kingston, for debt. If a debtor can get a bondsman he is at large within certain limits, similar to prisoners of war on the parole. But another captain was appointed, and the boat proceeded. About 80 miles on, we crossed the Delaware which there divides the States of New York, and Pennsylvania. The canal hitherto had been in New York with the Delaware on our left; the tow-path being between the river and Canal. After crossing at this place (called the mouth) we got into the State of Pennsylvania. On arriving at Honesdale, Mr. Tarbox, the Justice of the peace in that place, came on the quay, bade me welcome, and invited me to come there to preach. We found the people generally civil, often obliging.

The following Lordsday, the Methodist preacher at Bethany, invited me to preach at the Court House in the forenoon in his stead. The Presbyterians have a chapel, but the Methodists and Baptists, preached alternately in the Court House.\*

In the afternoon several friends from England met me in my daughter's school room, to consult how to proceed in carrying on the work of God. Their opinion was, that for the present we remain a society to ourselves. In accordance with this decision, a Local preachers' plan was afterwards made, and a circuit formed in that neighbourhood.

11th. As I returned from one of my preaching places, a messenger met me, with a request that I would in the afternoon preach a funeral sermon, in behalf of the son of an Englishman, W. Old, of St. Kew, in Cornwall, who was supposed to have died of a fever. According to custom, the doctor walked with me before the corpse to the Presbyterian Chapel, which was granted for the occasion. After preaching, the carpenter removed the lid off the coffin for any one to come forward and look at the corpse. The father kissed it and wept much, (the mother was not arrived from England,) the lid being secured, we walked to the public burying ground, where after laying it in the earth, and as I found was usual there, I returned the peo-

\* The County Session Hall, Bethany being the County town.

ple thanks for their attendance; to which I added a few words of exhortation.

It should be remembered, that in the United States, all authorized ministers are on a level, and the parties concerned, choose who shall, baptize, marry, or bury. As to burying, there are in some places public burying grounds; in other places, a family have their own burying ground. I heard nothing there about burying ground being consecrated. I think it would be a hard matter to get an American to believe that a man could put holiness into the ground, even if he had an uncommonly large wig, and a white frock on. A Justice of the peace, or authorised minister, may marry, and in any place, or at any time that may be most convenient. The couple may choose who shall marry them, either a justice or preacher of the gospel; and he may marry them in their own house, morning, noon, or night. A certificate of such marriage must be returned to the proper office within a fortnight, to be recorded.

What church or cathedral, may we suppose Abraham, Isaac, and Jacob were married in? or what Bishop consecrated the cave in the field of Ephron? Genesis xxiii. 19, &c. or the ground in the way to Ephrath, where Rachel was buried? Gen. xxxv. 19.

Soon after our arrival at Bethany, a near friend of ours; Philip Buckthought, who accompanied us from England, was taken ill. The doctor pronounced it a fever. On Friday 25th, he departed this life. From the strong attachment on both sides, it was to us a heavy affliction. But what sweetened the cup of sorrow was, a sure hope of his going safe, and that our loss is his gain.

On the 27th, many people attended the funeral. The corpse was carried to the Court House. I gave out the first hymn,

“Is it a thing so small,  
So easy to comply,  
When summon’d by the sudden call,  
To get me up and die?” &c.

then read the 39th and 90th Psalms, and part of the 15th chapter of the 1st. Epistle to the Corinthians. After this Mr. Baker, (the Methodist preacher stationed at

Bethany,) prayed, and preached on Revelation xiv. 13. After sermon I gave out a verse or two, prayed and concluded. He was buried in the public burying ground in Bethany. We had frost, and some snow about that time ; afterwards the snow became deep.

Several English people were settled at Honesdale, some of them suffered much on their passage. One of them, W. Parmenter took a Devonshire vessel, instead of going to Liverpool. The captain having taken in a great number of passengers, without being properly provided, they were put on a short allowance of water, only having a quart a day for a grown person, and a pint for a child ;\* and what made it still worse, the little that they had measured out, was bad. One Peter Pickard, a young man from North Petherwin, in Devon, was taken ill and died. They had no medicine chest on board: he might not have died if he had had medicine: but the Lord hath created medicine for man, as well as food, and I think it a culpable neglect of a captain to go such a voyage without medicine. It is not to be expected that every passenger understands medicine, or would take a medicine chest with him. Others survived their sufferings and landed. Some have gone to Quebec, in those timber vessels, and have had an expensive as well as uncomfortable voyage. Had they known how to travel, and had gone to Liverpool, they might then have had a choice of vessels, and might have been well accommodated by an American Captain. I hope this small publication will be a help to many in future, both to caution and direct.

I saw another Englishman, J. Westlake, at Honesdale, who for want of information in England, had gone to the British settlements, from thence, to New York, by much expense and fatigue, moving from vessel to vessel, (three in all,) to get there, instead of going direct from Liverpool.

We preached regularly in the neighbourhood, and I hope not in vain. The people every where as far as fell under my notice, respected religion ; whenever they came

\* Under twelve years old, they are counted children, and go for half price ; and had half allowance : living on salt meat on board, they require the more to drink, both children and grown people.

to a place of worship it was with seriousness. Pride, that sign of folly and ignorance, and especially inconsistent with religious worship, is not so manifest as in the old country. On this subject I shall give one instance out of many. On the 4th of December, I spoke a little way out of Bethany, at the house of J. Hacker, a friend from England; Judge Dimmick, who lived in the neighbourhood, came to the meeting. An old chest being placed for a seat to supply the deficiency of chairs, the judge sat on the chest. A chair being offered, he preferred the chest, a poor man having the other part of it, for a seat by him. Nancy Towle, an American preacher, addressed the people in the latter part of the meeting. Meeting time, the tears bespoke the feelings of the judge's heart. After meeting he introduced me to his aged father, whom he had brought in the carriage with him, though the snow lay on the ground. In America there is by far more equality, and more manly, noble, disinterested, generous feeling, than in some old countries.

11th. Held our first Local preachers' meeting in that circuit. Four Local preachers met me. After the preaching, Mr. Wood, a Baptist, invited me to accompany the judge to his house the following Wednesday, to a part of the country called the flats.\* I replied,—if I can sow a handful of seed? That is what we mean, answered the judge; so it was agreed on.

We had much discourse on the contents of the oldest and best book in the world; reaping both profit and pleasure. They having published, I preached at the same house in the evening, and returned with my companion to lodge.

19th. A young man from England, came to Bethany. He left England Sept 27th, and landed at New York, December 3rd. a long passage, 66 days, or nine weeks, and 3 days. He not having proper directions to Bethany, went nearly a hundred miles out of his way.

January 8th. was the last of a four days meeting that the Methodists held at Bethany, where several preachers

\* It should be understood that there is scarcely a name given to a farm, but it is called after the name of the occupier in the genitive case.

met and preached alternately for four days. Different denominations hold protracted meetings. In the summer, or about Autumn, the Methodists hold their protracted meetings sometimes in the open air, where the people erect tents (generally in a wood) this is called a Camp-meeting.

#### *Observations.*

I had been but a few days in this neighbourhood, when it seemed plain that it was an unfavourable part for farming, being calculated to be about twelve hundred feet above the level of the sea ; and not only high and cold, but heavy timber ; a great deal of hemlock\* trees, and little worth when cut ; not even for fuel except to burn in a close stove, because the brands fly about the floor. There are other trees also, such as Oak, Maple, Beech &c. but much hemlock, and much brush. Also the land is stony, having abundance of various sizes, which make it difficult to cultivate. The decoction of the foliage of the hemlock tree is used to good effect to cure a cold by producing a strong perspiration.

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#### CHAP. IV.

*From Bethany to New York by land, visits Long Island ; and returns to New York.*

This winter I visited New York city, and Long Island. I walked nearly all the way from Bethany to the city, about 113 miles. At Bethany the snow was deep, but when I got about the middle of the state of New Jersey, there was but little to be seen, and at New York scarcely any.

On the 15th. Having an invitation, I preached at a chapel in Attorney Street belonging to the Protestant Methodists, (at first called Reformed Methodists) a branch that divided from the Episcopal Methodist, and had formed a separate society about a year before we landed there.

That evening was a very favoured time, two persons

\* Very similar to the pineaster, very large, and some are said to be one hundred and fifty feet high.

were so much affected, that they fell away as in a swoon. Two young men came forth and fell on their knees before the pulpit, several then joined in prayer for them.

The separation took place in relation to Church government. Some of the preachers and people, desired that there should be a representation of ministers and laymen in the rule-making department. This being rejected, soon after the Conference 1824. a union Society was formed in order to ascertain the number of persons in the connexion friendly to the change in their government. On this occasion some members were expelled : but it did not break up the union.—Conventions were held in various parts to present one united petition to the Conference of 1828. Several were expelled for joining this association.—Then the females rose, about 50 in the city of Baltimore, addressed a letter to the leading Itinerant preacher, of which the following is a clause,—“ To find our dear companions, fathers, brothers, children and friends treated as criminals and enemies, persecuted, suspended, and expelled, denounced as backsliders and disturbers of the peace, and ourselves treated coldly and distantly by our former friends, and by our pastors, and all for a mere difference of opinion about church government, is more than we feel bound in christian charity longer to endure ; and therefore we feel it our duty in the fear of God to withdraw from the church,”——the females withdrew, and the expelled men organized under Mr. Wesley’s general rules, taking the title of *The Associated Methodist Reformers*.

After awhile considerable numbers in other parts of the United States withdrew also, and on the 2nd. of November 1830. A convention Assembled at Baltimore, and drew up a constitution, and form of discipline, calling themselves *The Methodist Protestant church*. They had three preaching houses in the city of New York.

I also preached among the people called *Methodists*, another branch from the Episcopal Methodists, with W. Stilwill, formerly an Itinerant preacher with them and Secretary of the Conference.

Also at a preaching house occupied by a people called *Christians*, or the Christian Society.—also at a Preach-

ing house occupied by James La Taurette, who some years ago was with the Episcopal Methodists, now holds meetings separately from them ; but in the city only. Being in business he does not travel, nor probably feel it his duty. He is a very zealous, and according to report, a very useful man. He has been considered one of the greatest Merchants, and in his unconverted state, one of the proudest men in the city. Now his soul seems all on stretch for heaven. He does not carry on so large business as formerly : but most likely as much as he ought, and is thought to have been the instrument of gaining some scores of souls to Christ.

Captain Brewer, a cornishman from or near Falmouth, who for some years has sailed from New York to Amsterdam in the Brig Louisa, I have heard was brought to God by Mr. La Taurette. Capt. B. report says, on almost every voyage, has some of his crew converted. While in the city Capt. B. arrived ; several of the crew came to Mr. La Taurett's when I was at his house. They went out careless sinners like other Sailors, and came home rejoicing in the God of their salvation. What responsibility those lie under who have others under their care.

One of the mariners that sailed with Capt. Brewer informed me that Capt : Brewer's men were known from other sailors even in Amsterdam. He has heard the girls in the street say to each other, as they have passed on, " They are the Louisa's men, it is useless to say any thing to them."

While at New York, I met with a copy of a letter on an interesting subject, Perhaps the reader will not think the insertion here superfluous.

" From a gentleman in Washington to the Hon : A. B. Woodward, on THE MAELSTROM WHIRLPOOL.

" This wonderful Phenomenon is situated between two Islands, off the coast of Norway, between Dronthiem (being the most northern port of commerce) and the North cape.

" I had occasion some years since to navigate a ship from the North cape to Dronthiem nearly all the way between the Islands or rocks, and the main. On enquiring of my Norway Pilot, about the practicibility of running



near the whirlpool, he told me that with a good breeze it could be approached near enough for examination, without danger. I at once determined to satisfy myself. We began to near it about Ten A. M. in the month of September, with a fine leading wind N. West. Two good seamen were placed at the helm, the Mate on the quarter deck,—all hands at their stations for working ship, and the Pilot standing on the Bowsprit, between the night heads. I went on the main-top-sail-yard, with a good glass. I had been seated but a few minutes when my ship entered the disk of the whirlpool; the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me extremely; for a moment I thought destruction inevitable. She however answered her helm sweetly, and we ran along the edge, the waves foaming round us in every form while she was dancing gaily over them. The sensations I experienced are difficult to describe. Imagine to yourself an immense circle, running round, of a diameter of one mile and half, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue colour white—foaming, tumbling, rushing, to its vortex; very much concave, as much so as the water in a tunnel when half ran out. The noise too, hissing, roaring, dashing,—all pressing on the mind at once, presented the most awful, grand, solemn sight, I ever experienced.

“We were near it about eighteen minutes, and in sight of it two hours. It is evidently a Subterranean passage, that leads, we know not where. From its magnitude, I should not Doubt that instant destruction would be the fate of a dozen of our largest ships were they drawn in at the same moment. The Pilot says, that several vessels have been sucked down, and that whales have been destroyed. The first I think probable enough, but I rather doubt the latter.”

Copy rights of printed works are secured, but in a way different from that in England. While in the city I printed a work on the Millennium, and entered it. I had to pay one dollar, on carrying the title page to the office, and a copy must be lodged, in the office of the

District where the book is printed, within three months from the date of that certificate. The first certificate is carried to the printer which he prints on the book. By the title page they know who the printer is. and who to call on when the book is completed if he does not return a copy in due time.

While at dinner, one day at my boarding house in the city, a stranger sitting by, asked me if I was from *The old country*? I answered in the affirmative; and asked if he was? Yes, from London. And to where are you going? He replied to the New Jerusalem. Where is that? In Immanuel's land. Further conversation followed. He asked my religious sentiment? I replied Arminian,—as the Methodists. He shook his head, and repeated Arminian! that is not in the Bible. I replied The Calvinists say, theirs is the religion of the Bible; so say the Quakers, and Roman Catholics, and had I said the Religion of the Bible you would have been as wise as you were before. He assented, and counselled me to be courageous in time of trial &c. I replied that Thomas a Kempis said, if thou faintest in the day of adversity thy strength is small. He said, I never read Thomas a Kempis,—I read the Bible. All this while I knew not that he was a Calvinist. On my remarking that in that Blessed Book the Bible there were some things hard to be understood, and that the fulfilment only would explain. He expressed a different opinion, and thought there was no part of it hard to be understood, and desired me to name one. I thought a moment, and asked him the meaning of that one, *Why are we then baptized for the dead &c.* He said that was, if I were put to death, he would be baptized in my place. Why not baptized while I was living as well as when I was dead, holding it to be the initiatory ordinance to Christianity? He said that he meant to be Baptized for me, not for himself. I asked where that was commanded in the Bible? He was then at a stand;—and after awhile acknowledged that it was a passage hard to be understood. He turned to another person present professing himself a Calvinist; and began to discourse on the doctrine of election. Some time after, I had more knowledge of him, as he settled in the city;

and found he was a Greek scholar, a public speaker ; and have reason to believe him a truly pious man. Nor is it in my recollection that when ever we met afterwards, we had any argument on speculative divinity : but could cordially converse on experimental and practical godliness.

On the 29th. Spoke in Mr. La Taurett's preaching room in Spring street, on 1 Cor 15. 34. Several followed in speaking, both male and female, mixing some of their own experience with a short exhortation. Several Sailors spoke their experience ; two or three that had sailed with Capt. Brewer already named ; and one or two Frenchmen that spoke but little English.

Next morning Mr. La Taurett, gave me a very interesting account of one of the Frenchmen who spoke at the meeting. Last year he was deeply imprest to go to Canada, to warn his relations to flee from the wrath to come. On going up, his labours were crowned with much success in the conversion of several of them, as also of a Roman Catholic priest, who since had been instrumental in bringing many others to the Lord.

I called on an English family in Water Street. The mistress of the house, related some of her christian experience, a part of which is as follows,—Her husband was pious, yet she remained unconverted : but the Lord followed her with dreams. Being unwell she went to London for the change of air : and at the house of a Methodist where a daughter of her's lived, and who while there had been converted to God. The next evening they went to preaching. About an hour before preaching time, the Master of the house came to prepare for going &c. On his coming into the room where she was, he enquired how she did, and if she had brought Christ with her ? She thought if this is a Methodist it is a *rum* one. He said let us pray before we go to preaching. The man prayed,—his wife prayed,—he said to the young woman, Pray for your mother. Her daughter prayed. Now, said he, Sister Barns pray. I cannot, said she. If you wanted any thing you would know how to ask for it. Ask of the the Lord to teach you to pray. She then uttered a sentence, and burst into tears ;—recovering a little she found

more words, and then more, and prayed for half or three quarters of an hour ; when the Lord spoke peace to her soul, and her prayer was turned into praise.

I went into the Printing Office for a proof sheet to correct, and saw them print the Newspaper with a cylinder press, worked by a man at a wheel. The principle is similar to a steam press that I saw in London.

I accompanied a friend to see an English woman Mrs. E. who had lately buried her husband. Mr. Sherwood gave me the following account of the deceased.

A while before, Mr. S. visited her son who was under serious impressions. On Mr. S. proposing to pray, the Father-in-law, or step-father, opposed it (being greatly averse to religion and religious people) Mr. S. fell on his knees and prayed. The Father-in-law caught up the poker, and aimed a full blow at Mr. S. but his arm weakened, so that the poker fell out of his hand. Mrs. E. prayed, the Son prayed, and the father raged.

Some time after, Mrs. E. prayed in the family. The husband commanded her to cease : but she prayed on. He then put his hand on her mouth ; she continued praying with her might. He then became so enraged that he caught up a knife, held her by the head, and was about to put the knife to her throat, when the Lord struck him with convictions, and he falling on his knees, cried for mercy. This was a fresh lift to the wife,—they both prayed, and his soul was converted to God. He lived a witness of the power of God to forgive sin, and change the lion to a lamb ; and about a fortnight before I visited his widow, he died rejoicing in the God of his salvation.

I had for sometime been acquainted with Emanuel Swinson from Sweden, belonging in New York to the E. Methodist Society.

After dinner I accompanied him to the Battery green, to see a tree memorable to him, on which account, after hearing his relation of it, I had a desire to see it myself.

The outlines of the case were as follows. E. S. was a sailor in the merchant service ; On leaving the sea he lived at New York, near the battery. In the battery green are public walks and many fine trees interspersed. Emmanuel becoming deeply concerned for the salvation of

his soul, he one night went into this enclosed green, and prayed under an old tree. While in prayer he found peace to his troubled soul, which so affected his body that he fell along the ground. As he lay there he felt a sprinkling on his face, and at first thought it rained : but on further observation found there was no rain. This tree was quite dead, among a number of living ones.

After a while poor Swinson, fell into sin, lost his happiness, and so far yielded to the tempter as to become a Deist. Yet the Lord did not wholly give him over to a hard heart, and a reprobate mind : but followed him with convictions. When he took a walk into the green, looking at the tree where he had felt such a change, and seeing its dead state, as it were a figure of his own, it was suggested, If that tree revived, he might then have hope of recovery ; but if it remained dead his hope would be cut off. For three years he viewed this tree : but who can conceive the anxiety, and at times, anguish of mind, during that time, when no bud nor leaf appeared, and the bark partly torn away by the corroding hand of time, or the hand of idle youth. But what did he feel when on the fourth year, this dead tree began to bud and put forth leaves, yea and branches too on the upper part, though the lower part still bore its deathly form. Emmanuel's hope revived, he found pardon and peace, and joy returned to his bosom ; and it is to be hoped he is now a christian established in grace.

Some may make light of it : but the writer is convinced by the appearance of the tree, that it had a growth extraneous to the course of nature.

I received a letter from my friend Hart of Liverpool. When we sailed he and his family came to see us off. When the vessel was getting out of dock I found my Umbrella missing. There being no time to go on shore, Mr. Hart on the quay stepped to the boarding house, thinking it was left behind : but on further observation we found it on board put up by a beam. I find by his letter when Mr. Hart came to the lodging house he there met a relation of his who had sailed for America and having sprung a leak had put back. Probably if Mr. H. had not gone in quest of that article, neither of them would have known

that the other was in the place. I had much regretted giving my friend the unnecessary trouble, but it proved to be the means of bringing friends together, and doubtless the means of mutual joy.

From an American publication, under heading *Filial virtue Illustrated*, I copied the following anecdote. This touching story, taken from an Edinburgh paper, deserves to be handed down to the latest generation, being likely to engage the feelings and improve the heart of any ingenuous reader.

“Some travellers from Glasgow were obliged to stop at the small Burgh of Lanark, and having nothing better to engage our attention, said one of them, we amused ourselves by looking at the passengers from the window of our Inn, which was opposite the prison. While we were thus occupied, a gentleman came up on horseback, very plainly dressed, attended by a servant. He had scarcely passed our window, when he alighted, left his horse, and advanced towards an old man who was engaged in paving the street. After having saluted him, he took hold of the Mall, or rammar, struck some blows on the pavement, at the same time addressing the old man, who stood amazed at this adventure. This work seems to be very painful for a person of your age; have you no sons that could share in your labours, and comfort your old age? Forgive me sir, I have three lads who inspired me with the brightest hopes; but the poor fellows are not within reach to assist their father. Where are they then? The eldest has obtained the rank of Captain in India, in the service of the East India Company. The second has also enlisted in hope of rivalling his brother.—The old man paused, and a momentary tear bedewed his eye. And pray what has become of the third?—Alas! he became security for me; the poor boy engaged to pay my debts, and not being able to fulfil the undertaking, he is in prison. At this recital the gentleman stepped aside a few paces and covered his face with his hands. After giving vent to his feelings he resumed his discourse. And has the oldest—this degenerate son—this Captain never sent you any thing to extricate you from your miseries? Ah, call him not degenerate, my son is virtuous; he both loves and re-

spects his father ; he has oftner than once sent me money, even more than was sufficient for my wants ; but I had the misfortune to lose it by becoming security for a very worthy man, my landlord, who was burdened with a very large family. Unfortunately finding himself unable to pay he has caused my ruin. They have taken my all, and nothing remains for me. At this moment a young man putting his head to the iron gratings of a window in the prison, began to cry, father, father, if my brother William is still alive this is he ; he is the gentleman that speaks with you. Yes, my friend it is he, replied the gentleman, throwing himself into the old man's arms, who like one beside himself, attempting to speak and sobbing, had not recovered his senses, when an old woman decently dressed rushed from a poor looking hut crying, Where is he then ? Where art thou my dear William ? Come to me—come and embrace your mother ! The captain no sooner observed her, than he quitted his father, and went to throw himself on the neck of his tender mother.

The scene was now overpowering ; the travellers left their room, and increased the number of spectators, witnesses of this much affecting sight. Mr. W—— one of the travellers, made his way through the crowd, and advancing to the gentleman, thus addressed him ; Captain, we ask the honour of your acquaintance. We would gladly have given a hundred thousand pounds to be witnesses of this tender meeting with your honourable family. We request the honour of you and your's to dine at this Inn. The Captain accepted the invitation with politeness ; but at the same time replied, that he would neither eat nor drink, until his youngest brother had recovered his liberty. At the same instant he deposited the sum for which he had been incarcerated, and a very short time after his brother joined the party. The whole family now met at the Inn, where they found the affectionate William in the midst of a multitude who were loading him with caresses, all of which he returned with the utmost cordiality.

As soon as there was an opportunity for free conversation, the honest hearted soldier unbosomed his heart to

his parents and the travellers. Gentlemen, said he, to day I feel in its full extent, the kindness of providence, to whom I owe every thing. My Uncle brought me up to the business of a weaver : but I requited his attentions badly ; for having contracted a habit of idleness and dissipation, I enlisted in a corps belonging to the East India Company. I was then only a little more than eighteen. My soldier-like appearance had been observed by lord C—— the commanding officer, with whose beneficence and inexhaustable generosity all Europe is acquainted. My zeal for the service inspired him with regard ; and thanks to his care, I rose step by step, to the rank of a Captain, and I was entrusted with the funds of the regiment. By dint of economy, and the aid of commerce, I amassed honourably a stock of thirty thousand pounds at the time I quitted the service. It is true, that I made three remittances to my father : but the first only, consisting of two hundred pounds reached him. The second fell into the hands of a man who had the misfortune to become insolvent. The third I entrusted with a Scotch gentleman who died on his passage ; but I hold his receipt, and his heirs will account to me for it.

After dinner the captain gave his father two hundred pounds to supply his most pressing wants ; and at the same time secured to him as well as to his mother, an annuity of eighty pounds, reversible to his two brothers, promising to purchase a commission for the soldier, and to settle the youngest in a manufactory, which he was about to establish in Scotland for the purpose of affording employment to his countrymen. Besides he presented five hundred pounds as a marriage portion to his sister who was married to a farmer in low circumstances. After this he distributed fifty pounds among the poor, and entertained at a comfortable dinner the principle inhabitants of the town.

13th. An acquaintance introduced me to a Mr. W. Bryan, formerly belonging to the society of Friends in England : but then living in the suburbs of New York, with his sons who are callico printers. He bought one of my sermons on the Millennium, and gave me an extraordinary account of his call to go to France in the year 1789.



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land, and partly walked and partly rode to Jamaica. Then a farmer, living near Stony Brook, the place I was going to, came on in his carriage, and took me with him to the place. We went on by way of South Hempstead; we got there about sunset, rested a little, and took some refreshment, and proceeded. It was a cold night, and we had to go over Hemstead plain, about five miles; though our carriage was covered, we felt the cold. About nine o'clock we came to the house of an acquaintance of Mr. Smith (my companion) in a neighbourhood called Sweet Hollow,\* where we put up for the night.

The next morning the family consented to have prayer. After prayer my companion went out to get the carriage ready. We were about to depart, when word was brought that I was desired to return and pray again. We returned, and found the Mistress of the house, and a lodger in the house deeply affected. After prayer the second time we departed, Mrs. Seaman the Mistress of the house desiring an interest in my prayers when absent from them.

We rode on to the house of Mr. Losee, who had married a sister of Mr. Smith, took dinner, conversed and prayed with the family. They gave me an invitation to preach at their house should I return that way.

We rode on to Commack to another relative of my companion's and put up there that night. Mr. Vail the master of the house, engaged me to preach there as I returned. My road was through Commack, whether I went the south road through Hempstead, or the north road through Jericho.

Next day my companion and newly acquired friend, carried me to his house in † Smittown, near Mr. Wilson's (where I was going) and kindly entertained me over night. That place is about sixty miles from New York. It was about three miles to Stony Brook where I intended to go according to my promise: but my kind host

\* Another word for valley.

† Smittown is the name of the township (in England called parish) which report says a Mr. Smith, many years ago, bought of the Indians. Instead of measuring by the acre (which doubtless they knew nothing of) the agreement was, so much land as he could ride round in a day, on the back of a Bull.

would not consent that I should leave him till Monday, but stay and preach at his house the next day, being Lord's-day, and to take for my text, 2 Cor. 5, 11. on my consenting, word was sent about in the neighbourhood. I accompanied him in the evening to a place called Head of the Harbour, where the Methodists held a prayer-meeting. But being invited to preach I did not refuse. They appeared a pious loving people. After preaching a person gave me an invitation to come on the other side the river.

The finger of providence seemed to point out my line of duty, or course of labour from place to place.

On Monday morning Mr. S. would not permit me to walk; but had his horses put to, and drove me to Stony Brook himself. May the Lord reward him.

Here I think a remark must not be omitted, in noticing, one among a multitude of providences. On the way between Brooklyn and Jamaica I conversed awhile with the people at a Turnpike gate. After awhile I found my gloves were left behind. So I returned for them, most likely blaming my own forgetfulness. Had not this been the case, it is probable I should have been at Jamaica resting and taking some refreshment when Mr Smith passed through, it being about twelve miles from Brooklyn. By means of falling in with him I was carried on, books and all, and introduced to some whose language was, What must we do to be saved? What shall we say? Dark providences have bright explanations.

My directions led me to Nehemiah Hawkins, to enquire for Robert Wilson. I took dinner, and Mr. H. drove me to Mr. Wilson's at Nassykeeg. In the evening I requested my host and his wife to give me their christian experience. Being come to labour awhile among them, it was necessary as I went on to know the people's state. Mr. Wilson's experience being singular, a few particulars briefly related may be acceptable to the pious reader, which is in substance as follows.

The first conviction for sin that he felt was, when a youth, by an unconverted woman reproving him for swearing at some cattle, that he was driving to water. At that

time he had not heard of the people called Methodists none being near those parts. After a while he obtained a hymn (or ballad as he called it) of a penitential nature, which he carried as a treasure in his pocket to read. When at the plow he occasionally stopped the cattle, to read the precious page. His convictions increased more and more : but he had no one to instruct him. He then lived with his uncle. The seriousness of his deportment made it manifest to those about him, that something strange was the matter. One day as he was stopping at the plow-tail thinking of his state, his uncle coming behind him said, What is the matter with you ? He did not evade ; but answered, It is concerning my soul.

The report went round that Robert Wilson was become crazy : two young men came one day to see him, in what it seems they thought his unfortunate condition. To these he frankly opened his mind and endeavoured to describe his feelings. On hearing this, they became affected also : but neither of them could tell what to do to get better. Recollecting there was an old woman in the neighbourhood called a Presbyterian, which carried with it a religious sound, they agreed to go to her (which proved much better than Saul's going to the witch of Endor,) and off they went all three together to enquire if she could tell them how to get right. She told them they must pray. It seemed that she knew but little about christian experience herself ; but the Lord made one sentence a blessing to them. They returned homeward, and with deep conscientiousness, as from an oracle, followed her directions ; and coming to a green spot all kneeled down in the open air and prayed. While Robert was praying, the Lord converted his soul ; and being filled with the love of God, the right fruit appeared,—he felt a strong desire for the salvation of his neighbours. Shame gave place to zeal, and he began to tell them what a happy change he felt. This being rumoured about, many became desirous of hearing it from his own mouth : accordingly a time was appointed, for any that would, to come to his Uncle's house to hear about it. Many came together, and he related what God had done for him. The power of the Lod accompanied the word to the hearts

of the hearers. His Uncle was struck with convictions ; and his Uncle's wife so powerfully, that she fell in on the bed,\* exclaiming " What under heaven is the matter with Robert."!! Many of the neighbours were awakened and became serious. That I may not exceed my proposed limits, suffice it to say, Robert and the two young men continued the blessed means of prayer, meeting together to strengthen each others hands in the Lord ; and the neighbours collecting at times in such numbers to hear Robert tell about his wonderful cure of craziness, that the house not being sufficient to contain them, his Uncle placed a table in the open air, for him to stand on, while he related to them what great things the Lord had done for him.

My opinion is, whether Cornelius prays in his closet, Robert at the plow-tail, or he and his companions by the highway side, or any one else in any other place, if they persevere sincerely, God will lead them into the wealthy place.

In the evening I spoke at a school room, about three miles off, and slept at the house of a Methodist farmer,—one who rented a farm, not a very common thing in the States, as almost every husband-man occupies his own freehold. When they rent a farm, it is generally on *shares*, i. e. the landlord and the tenant dividing the produce.

There had been a flourishing society of Episcopal Methodists some years before, but a dispute arising between the preachers and people about that strong scented bone of contention, POWER, it was much reduced, and a division took place among those who remained ; one part getting the Methodists from New York, the other part continuing with the Episcopal Methodists.

Going from the river towards the head of the Harbour, on foot, I passed over a field that had high rising ground in it : on the rise, I saw a railing, which I took to be a sheep fold : but when I came to it I found it to be a Burial ground. This afterwards I found in different States, to

\* It is common in the States, for persons in the country to have a bed in the kitchen or parlour, or both ; their kitchens being kept clean, much like bed-rooms ; and in winter it is more comfortable lodging in a room where there is fire. In summer they often bake &c. out of doors, or in an oven house.

be no unusual thing for families to have burying grounds near their houses, or some where on the estate. How much this looks like those days of simplicity we read of in the Old and New Testament, before priestcraft grew to such a monstrous form, or people were made believe contrary to the evidence of their own senses.

On one of the grave stones was the following inscription.

Jonas Smith departed this life April 22nd 1822 aged 54.

Remember all you that pass by,  
As you are now so once was I.  
As I am now, so must you be,  
Prepare for death and follow me.

At night I lodged at Capt. Smith's, Head of the harbour. His wife in relating her experience, gave a very interesting account of her conversion at a Camp meeting on the Island some years before. At Stony Brook I generally preached in the School room opposite the chapel, which had been locked up a considerable time. After preaching on the 23rd. Some gave me a sorrowful account of the wreck that had been made among them. Various adverse occurrences took place; one or two of which I shall here mention as a specimen. About ten years before, the dwelling house being too small for the congregation, the neighbours agreed to build a chapel. Presbyterians as well as Episcopal methodists subscribed on condition that the E. Methodists should preach in it at their time: but also by consent of the Trustees, other pious ministers at other times might be permitted to preach there also. According to this agreement a deed was drawn, Trustees named in it, joint subscriptions raised, and the house built. The day was also appointed for opening it. The travelling preacher Mr. H. came, whose plan it was to be there at that time: but refused to preach in the chapel, unless it was made wholly to the E. Methodists, excluding all others. To this the Members, or many of them objected, as being contrary to the agreement for raising the money to build, and also to the covenants contained in the deed. He asked to see the deed: on their unsuspectingly letting him have it to look at, he put it into his pocket and carried it off. He left it

with a person that lodged the preachers, who honestly returned it to the Trustees.

They also told me another preacher Mr. S. went to another place in the Island, and asked the wife of one of the Trustees of a chapel there, to see the deed. On her bringing it to him, he took it and went to the conference, who put their seal on it. The Trustees proceeded against him, employed a Lawyer, had a *precept*, and the under Sheriff was sent to arrest him. On being arrested he delivered up the Deed, but still the Trustees had to get a new one. This account the under Sheriff confirmed to me, and related how he apprehended him at Brooklyn &c. &c.

These things following each other, gave great offence to many, and doubtless did much evil.

The friend at whose house we were, said, one of the preachers came in there one day to talk with them; and in conversation said, the preachers did not value those few, they wished to have the chapel for the rising generation.

O ! Shepherds, not to value the loss of a few sheep ! The good shepherd left the ninety and nine, and went after one lost sheep until he found it ; and then brought it home on his shoulders rejoicing.

On the last day of February I spoke at Commack in my way down the Island. The evening after at a School room\* near.

March 2nd. Ezra Vail took me in his family waggon to

\* There are one, two, three or four public schools in a Township, (answering to a parish in England,) these are partly supported by the public, according to law : lands called School lands are appropriated for their support, and sometimes a small tax in addition. Each State having its own by-laws. Schools in some places are better provided for than in others. In some places the parents pay something. In that part of Long Island they agreed to give the School-master 20 dollars a quarter and his board. The parent pays an equal proportion of the money according to the number of children. If he has 20 children, each child pays a dollar, if 40, each pays half a dollar ; and so as to board, the School master going from house to house for his board and lodgings according to the number of children sent from that house to School, three days board for a child each quarter.

At Stonybrook I was informed the School-master had from 30 to 50 dollars a quarter, according to his ability, and two days board for each child.



Sweet Hollow, where I spoke in the evening in the House of Jonas Losee, before named.

3rd..Waking about 3 o'clock, put more wood on the fire (a good fire being in the room where I slept and a pile of wood by the chimney) at Day light rose, put on my clothes and read. After breakfast walked on to Jericho, about 7 or 8 miles. It is a little town inhabited chiefly by Quakers. The road led partly through a wood, and partly over a large plain, which had the appearance of once being the bed of a Lake. There was only one Inn in Jericho, at which I put up. The landlord accompanied me to the Friends' burying ground, and pointed out the grave of *Elias Hicks*,—there was no grave stone. This Elias was a noted man in America; a famous preacher in the Society of Friends for many years. After awhile he imbibed notions different from the doctrines held and believed, by the Society. A little while before his death he publicly professed, and more plainly preached them; when it appeared to be contrary to the doctrine of the atonement, believed in the beginning, and still held by the orthodox Friends. Elias would not renounce his new opinion, and the orthodox on the other hand would not countenance his error, so a division was the consequence. A great part of the friends in long Island, and many in other parts of America left the old Society and followed Elias: but his life was short after this rupture. They still exist as two parties, one called Orthodox, the other Hicksites. According to report he travelled much, was a popular preacher, and for years had great influence in the Society.

After visiting the grave yard, I had some conversation with one of the orthodox Friends, who said the separation took place in the year 1828. Elias had for some years been glancing at the error, and slyly insinuating that there was not much in the atonement, or not so much stress to be laid upon it as was by some done. By degrees he worked his opinion into the minds of the Friends individually, till he found their minds alienated from the Saviour of mankind and his atonement, and they got to think lightly of him; then he declared his principle or rather delusion openly. A few stood by their old creed,

and the others departed. The seceders pretend nevertheless, that the orthodox have left them, as they are the greatest number, and have more Chapels.

As I went on from Jericho to New York, some men were honing the turnpike, as they call it. This is done to scrape the mud off, by a drag made to draw obliquely, by a train of cattle along on one side the road, by that direction it empties the mud on one side ; then returning they scrape the other side of the road, and so it is cleaned and the mud thrown on each side, as though it had been done by hand.

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## CHAP. V.

*Journey from New York to Harrisburg, Cumberland County, and some places adjacent.*

In consequence of having received a letter to visit Harrisburg in Pennsylvania, I left New York on the 9th. of March 1832, about two p. m. for the former place.

I took the steam vessel to the city of New Brunswick, forty five miles, in preference to going by land. The view on each side between Staten Island and New Jersey, was delightful. We passed a little Island called Shooters Island, on the banks of which stood a village called the *Blazing Star*. On the Jersey side a village called *Perth Amboy*, where a rail road was forming to reach to Philadelphia. The river is very winding, on each side of which are marshes, where in summer they cut hay, which they call *salt* hay. There were many wild ducks flying over the river. I do not think they have many enemies, as I seldom hear of an American shooting so small a thing as a duck ; they will shoot a deer, or wild turkey.

About thirty miles from New York a point of land narrowed the river ; above that point, they call it Raritan river. From thence to New Brunswick it is counted to be fifteen miles, to which place we arrived about six o'clock in the evening, about 3½ or 4 hours' run, against the stream.

One thing may be worth naming, if a blacksmith should read this book. I wanted two small staples and a hasp for a small coarse box, and a smith at New York, charged

me  $31\frac{1}{2}$  cents, (or Spanish 2s. 6d.) and the little hasp appeared an old one. I verily believe I could get so good hasp and staple both, in England, for three pence. When at Bethany, I had a bow turned to a small crook, for which the smith charged 6 cents. I made a remark on the charge, his answer was that he never made a less charge for any thing than six cents.

The land about New Brunswick appeared fine, red soil, and seemed well adapted for barley.

In the steamer there was a young man belonging to the Society of Hicksites going the same way, and invited me to sleep at his house in Princeton. I tarried behind him at New Brunswick. It being Saturday evening when I got there, I went to a barber's shop to be shaved. When I came, there was a well dressed blackman standing on the steps of the door in front of a respectable looking house. Perceiving him to be a barber, I asked if he could shave me? He replied, "not so late as this," (it was about seven o'clock.) I asked him if he would lend me his razor? He ordered a lad to let me have one. The boy said they did not shave after six o'clock.—[It was preparation day.] How well if white men would think so early about preparing for the Sabbath as this Negro.

It being after night I did not go to the friend's house to sleep: but went to an Inn. On coming into the bar-room two genteel men were playing at some game, (I heard afterwards it was called chequers) I asked the use of it? One replied no use. Then it must be useless, said I, and added, I would rather study a problem in Euclid, an axiom in philosophy, or an hypothesis in Theology. No one made a reply. Those who were looking on went off, the two players gathered up their truck and followed, leaving me alone.

Next day I visited Joseph Horner, the friend whom I had seen on the way, and found a worthy family, though belonging to the seceders; and perhaps, like those who followed Absalom, many know not the real cause of separation.

One of the brothers procured a room for me to preach in, all the family attended, and at home joined in family

prayer. I remained there until the Tuesday following I felt much attached to the people at Princeton.

Joseph H. informed me his Uncle occupied that house in the time of the revolutionary war: and when the revolutionary troops lay at Princeton that house was \* General Washington's quarters, and related a curious anecdote. His Uncle also entertained a British officer, who was ill and expected soon to leave this world. The king's troops then lay at Brunswick, where was another officer a friend of the dying one. The latter requested on the score of humanity that the officer at New Brunswick might be permitted to come over and make his will. The American commander consented; but only on the condition that he should come in the night and go in the night. This being agreed on, the American officer had all the windows in the town illuminated as if all the houses were soldiers' quarters,—ordered the drums to beat, and the soldiers to march through the town all night. When the British officer returned to New Brunswick, being questioned what forces he supposed were at Princeton? replied, the best he could judge, there were five thousand. When, said Mr. H—— there were only fifty soldiers in the place.

The revolutionary war is still in the memory of many now living, who can tell both *Tragical* and *comical* anecdotes of those times.

13th. Went on for Philadelphia through Trenton, which is ten miles, intending from thence to go by the steamer down the river: but when I came, I was informed the freshet was so great the packet was gone seven miles down the Delaware. They would have taken me in a carriage to the vessel but refused taking my box. The waggon that brought my box there was going on to Philadelphia, so he carried it on and I walked. At Trenton is a fine wood bridge across the Delaware, covered over head, and two roads for carriages, all that go west take the right hand side, and all that come east take the other side, and a path for foot passengers: foot passengers pay three cents. Trenton as well as New Brunswick is a city.

\* Quakers would not fight; but some of them received each party into their houses.

From New Brunswick to Trenton seemed a fine country for farming, being good land, populous, having a fine road, and a ready sale for produce.

A boat was going on the Canal, the first I had seen for the season. The road from Trenton to Bristol was very fine.

Coming on to Cornwall's Tavern six miles from Bristol, I crossed a creek (as they call it) a brook, over which was a bridge, for which I had to pay a cent. Being weary I soon retired to bed. I asked of the Landlady if she had any cold coffee? I had about a teacupful to quench my thirst, for which she charged me six cents. As I spent no money in liquor, probably she thought it would be convenient to charge for water, or coffee dregs.

The waggoner and I slept in the same room, the Landlady charged him six cents for his bed, and me twelve for mine, though for ought I saw, his bed was as good as mine. I sometimes think on the Yankee motto, "*Take it as strangers.*"

14th. We started about five: it was a sharp frosty morning. When I came to Frankfort about 10 miles, I found it agreeable to take some breakfast. It appeared to be fine land in that quarter; and Frankfort appeared an eligible place for a maltster. As I walked faster than the waggon, I had time to make observations and enquiries. From Frankfort to Philadelphia is about five miles, —a rich part of the country. At the bottom of the hill from Frankfort the roads fork; but each leads to Philadelphia; one to the upper part, the other to Kensington and the lower part of the city.

I had letters for several persons from their relations in England. After dinner I went to deliver my messages: but at the first house the letter was received as a useless article, the husband was not at home, and the wife appeared to feel no interest in hearing from her husband's relations, nor did she so much as give me thanks for conveying it gratis near three thousand miles. From thence I went to see an old acquaintance from England, who had married one from Ireland. There I was treated with abundant kindness, nor would they suffer me to go to the Inn to lodge —As I came on, I passed by the house of J. Buonaparte,

brother to Napolien, situated in an open part near the highway.

15th. Mr. M—— accompanied me to visit a travelling preacher from England, who was in affliction. The family appeared in a state of destitution. I really pitied them. The poor man said they had built a chapel,—had got in debt,—and the chapel was in the Sheriff's hands to be sold.—That he had not support, and was now working at his trade, which was that of a shoemaker, as it seemed the only means that he had to get bread for his family.

I had a letter for a person (Mrs. T.) at Kensington, but no number nor street. After much fruitless inquiry, by applying to the letter deliverer, I found the house. Mr. Cramer who had visited me at Bethany, was removed out of town: but I was kindly received by others of the Reformed Methodists † Dr. Dunn gave me a letter of recommendation to the younger preacher at Kensington, who became my guide about the town. He lodged with a *Dane*, and took me there to lodge also. As we passed through Kensington we saw a very interesting sign over the door of an Inn,—William Penn and his friends on one side; and the Indian Chiefs, and their party on the other side, under a large spreading tree, making the memorable treaty for Pennsylvania.

The painting was of excellent workmanship. William and his friends all in Quaker dress, having the very air of noble, manly, elevated, firmness of mind. The Indian Squaws, or women (as is usual in their councils) in rank behind the men. William and the chiefs, standing in front, facing each other, as in grave and weighty discourse. There was no speech; but else at a little distance it appeared much like real life.

Probably never was a national treaty made more to satisfaction on both sides, nor more faithfully kept. After many proofs of fidelity, the Indians placed implicit confidence in the Quakers; so that while the former sought opportunities to kill white men women or chil-

† Several volumes of the Arminian Magazine had got among them before I came over; after I arrived one of their preachers said,—“This is an old Reformer.”

dren, in revenge for the injuries they had repeatedly received from them, the latter, or one in Quaker's habit, even in time of war, might walk through their camp unmolested. The reason is plain to any one acquainted with the conduct of Quakers and other whites. Mr. Wilson with whom I lodged awhile in Long Island gave me much information relative thereto ; and his statement has since been confirmed by others. Mr. W. is a pious man, and said he lived near the Indians, learnt their language, and could converse with them. He said at one time the whites induced a great number of Indians to draw a cannon by a rope, all in train ; and having previously loaded it with grape shot, put it off and killed a great many at once. At another time gave them rum to drink which they had impregnated with small pox matter : by which this unknown disease was introduced among them. Their method being to leap into the river or pond on an attack : feeling themselves feverish they used their remedy for fever, which in the small pox was certain death. Added to this murder, was knavery. At one time a considerable purchase being made, the whites paid them with pewter dollars. Those with other things begat hatred, and caused them to seek revenge.

In the evening I spoke at the Ref. Meth. chapel in Kensington.

16th. After breakfast I went on for the city of Lancaster. I had a letter of recommendation to Mr. Elliott, a minister there. It was a fine day, and the country presented a pleasing appearance. I passed the Schuylkil over a toll bridge, and went as far as *Warren Inn*, kept by a presbyterian, a very agreeable young man. I laid a parcel on the table while I warmed myself. The title page of a sermon on the Millennium being partly open, the landlord looked at it. I gave him leave to take it out. Some travellers present entered into conversation on the subject, and bought several of them.

17th. Having understood the Stage Coach was expected to pass at five, to Lancaster, and being desirous to get there by the next day to enjoy the Sabbath, I purposed to ride as far as Downingtown, 9 miles. Accordingly, I

rose before five, and got ready. The fare was 7 cents a mile, inside.\* The morning was very wet and cold.

At Downingtown, the passengers stopped to breakfast, at an Inn, kept by Mr. Downing. The rain was heavy, and the roads covered with mud. Finding I had money enough to pay my fare to the city, it appeared advisable to go on by the Coach, and omit taking breakfast. When the other passengers went in the parlour, I took three cents' worth of liquor to repel the cold, and remained in the bar-room. After a little while Mr. Downing came out, and asked me if I was not going to take breakfast? On my answering in the negative, he heartily invited me to go and partake with the passengers. Whether any of the passengers had informed him that I was a Minister, I do not know; he was an entire stranger to me. May the Lord reward him. We had great rain and heavy roads to Lancaster, about 29 miles, for which I paid two dollars: we reached the city about noon.

Dr. Dunn, of Philadelphia, had kindly given me a recommendation to Mr. John Elliott, of Lancaster, a Minister who has a chapel there. He kindly received me, and conducted me to lodge with one of his friends, Mr. Immanuel Shaffer, (Shepherd in English) of German descent, a Saddler of extensive business, having about ten journeymen and apprentices to board in the house: but having a large house they had room for strangers, and a heart to receive them also. As far as I could learn, he was very rich and very pious: qualities that I fear seldom join hands. He and his wife seemed much of one mind.

Lord's-day, 18th. In the forenoon I spoke at Mr. Elliott's chapel. In the afternoon, two Englishmen who had been at the chapel came and spent some time with their countryman. One of them was a Schoolmaster, the other a Farmer on the borders of the city, called Robert Atkinson, a weaver from Westmoreland; but now a Farmer. In the evening, Mr. E. and I both spoke at the chapel.

19th. Having had an invitation of Mr. Atkinson to breakfast, I went out about half a mile to his farm, called Spring-dale, willing to get some information relative to

\* It is not common in America to have any seat prepared for outside passengers; except on the rail cars.



the country, which on the Lord's day was not a subject to converse about. He rented his Estate on *shares*,—the landlord provides half the seed, and has half the produce, and graze alike. He said, sometimes the tenant gives 40 or 50 dollars on a farm of 150 or 200 acres, and has all beside *corn* and *grain*.\* He thought it a good place for masons, especially if they understood building lime kilns.†

Mr. Elliott gave me a letter of recommendation to Mr. Wilton, at Springville, about 13 miles on, where I preached in the evening, to a people who appeared hungering and thirsting after righteousness.

This is a rich part of the country, abounding in fruit; much being left to rot on the trees every year.

20th. Intended to go to Harrisburg; but when I got to Higher Spire, about 24 miles on, it was near sun-set, and I was weary. I went into the first Tavern, which seemed to be a quiet house, and civil people, and put up there for the night. The house was kept by two widows. Before I went to bed, one of them went up stairs, but could not open the door of the room intended for me to sleep in. Finding it impossible to open the door, she came down in a fright, and to question what could be the cause. I took an iron instrument, burst open the door, and found a nail somehow had slipped on the latch, which prevented its being lifted. We searched the room, but found no one concealed. After the alarm was over, one of them said, "Had not you been here, I should not have slept for the night."

As I passed by a farm, a little way before I came to Higher Spire, I perceived some sheep in a field that seemed to have strange horns. I went over the fence, and on drawing near, found they had each four horns; two erect like a goat, and one over each ear nearly in a horizontal direction.

\* Corn is Indian wheat: grain, includes wheat, barley, rye, and oats.

† Limestone is plenty in two or three adjacent counties, but they know little about building kilns. A good mason would be likely to have a dollar and a quarter a day, and his meat, (ten shillings currency) or perhaps more by contract. It is common in the country, for mechanics and other labourers to have their board; it is considered as a matter of course, when they talk of wages. This should be kept in mind.

21<sup>st</sup>. I had an entertaining six miles' walk to Harrisburg, by the side of the Susquehanna river, and a canal between that and the turnpike, a delightful valley on my left, and high rising ground on my right. There the soil is limestone, and so for a great part of the way from Philadelphia : but farmers seem to know but little use for it, beside making mortar for their houses. The soil in that valley is very deep, and apparently rich. I had a good opportunity of ascertaining this by examining the carnal, and the earth cast up on the bank, as men were repairing it, and cleaning up the bottom. How well might an industrious English farmer live there. The earth bringing forth its abundance, with very little labour, and no Tythes, no poor rates, and very little tax. A poor man is a rare thing to see ; and a man may travel hundreds of miles and not see a beggar. Mr. Denman, Merchant of Philadelphia advised me to have my box delivered to the care of Mr. Graydon, bookseller. When I came to Harrisburg I found it come before me. I was kindly, received at Mr. Winebrenner's. There I met with 'Squire Mackey, one of the Senators of the state of Pennsylvania, Harrisburg being now the seat of government for the state \* instead of Philadelphia. When the latter was a city, the former was a forest. A ferry being there, a man by the name of Harris bought a parcel of land, and kept a public house by the ferry. After awhile when the neighbourhood was settled, a bridge was built there across the Susquehanna, passing over a little\*Island in the river. The bridge from end to end is said to be a mile and quarter long, covered, and having ninety-six sash windows, forty eight on each side. This now is the chief route from Philadelphia to Pittsburg, and also from Linglestown and the north. Lancaster and Harrisburg, as well as I could learn, contain near the same number of inhabitants ; about eight thousand each.

As the Senate was then sitting, Mr. Mackey had lodgings at Mr. Winebrenners, where I had been invited. Mr. W. being from home, Mr. M. with much kindness acted in his behalf, went and brought in Mr. Smedmer,

\* Each state has a Senate, and makes laws for itself ; but not to clash with general ones.

a travelling preacher who had supplied at the chapel in Mr. W's absence, who took me to his lodgings at Mr. Lingle's a timber Merchant, where I found a kind family. In the evening I spoke at the chapel.

22nd. Visited some sick folks.

In the evening I again spoke at the chapel. 'Squire Mackey went out to marry a couple ; but returned to preaching. Before I had done preaching a coloured man came up towards the pulpit and fell on his knees in distress. I went down to him, and several took an active part, in imploring pardon and salvation for him and others. Mr. Mackey and Mr. Lingle went from pew to pew inviting others to come forth also, and seek redemption. It was a time to be remembered.

When we got to our lodgings I was much fatigued, and after three hours' hard labour needed some refreshment : but it is not the custom, I find, in America, to offer any thing to the preacher after tea, let his labour be as fatiguing as it may. I drank some cold water and retired to bed.

23rd. Wrote, read, and conversed with some friends. about three o'clock James Mackey Esq. came in and conversed awhile as he was going to the Senate House. He appears a humble, zealous christian.

In the evening several joined in reading and prayer ; it was a soul refreshing time.

24th. Soon after five Mr. Lingle went to market : at eight the market is considered so far over, that then the hucksters are allowed to buy: but not before. At first it seemed strange to see people going out so early to market.

Mrs Lingle brought me a lump of petrified shells mixed with petrified mud. Last winter (1832) as they were digging a cellar in order to make an Ice house, they found these shells; they were like what in England is called Limpet or Limped shells. I was informed that they were found twelve feet below the surface :—mould, or arable earth two feet, then a layer of sand, and below this, rough gravel and a rock also. In the rough gravel near the rock they found these shells. This is a subject for philosophers to contemplate. I guess Harrisburg is at least in

a straight line a hundred miles from the sea. It is well known this sort of shells grows on the rocks in the sea. There was a rock where these were found, and gravel, and sand. It seemed as if the lighter and finer sand had been washed in over the coarse or heavier sand. How can this be accounted for, being at so great a distance from where the sea now is?

In the evening some of the Society met to consult how to pay off their chapel debt, being about nine hundred dollars; the men who were present subscribed two hundred and seventy two, and the females thirty seven dollars, though all the Society was not there.

Fine mild weather; and has been for about a week past.

Lordsday 25th. In the forenoon spoke at the chapel on Psalm lxxxiv, 11. After preaching a pious German from Cumberland County six miles on the other side the river, invited me to preach at his house. His neighbour offered to come for me with his carriage. They appeared to be plain farmers.

Mr. Winebrenner returned: but desired me to speak in the evening. He spoke after on Genesis xlvii, 8. *Pharaoh said unto Jacob how old art thou?*

Weather cloudy, but mild and dry.

26th. About eleven according to appointment, I crossed the Bridge to meet Mr. Heck. He was waiting for me. It rained heavily, and I found the carriage came seasonably, being thereby carried over the mud, and sheltered from the rain. How well our heavenly Father provides for His children. The place where Mr. H—lives is called *Cedar Spring*, four miles from Harrisburg. I was brought to a handsom place, drove into a carriage house near the Mansion as it still rained. I was then conducted into a large well built and well furnished house, and found this was where I was to take dinner, and where my guide lived. He was a bachelor, and lived, with his brother, who owned that farm and other land beside. The Brothers dressed plain though rich. They speak both German and English.

After dinner my kind friend took me to Mr. George Rupp's where I was expected to preach in the evening,

another rich German farmer. A numerous congregation collected. Before I began a person whispered, there were two preachers come, and if I chose I might give them an opportunity to speak after me. I found one was a preacher travelling with the *United Brethren in Christ*, a people distinct from the Moravians who are called *United Brethren*; the other a farmer from Ohio, who occasionally preached with Some Dutch people settled there from Pennsylvania.

27th. Returned to Harrisburg, J. G. the young man from Ohio accompanied me. He earnestly invited me to come to Ohio, and assured me of Ministerial support.

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## CHAP. VI.

*Journey from Harrisburg to Baltimore; Washington the seat of Government; and Alexandria, in Columbia.*

One of my daughters having in December taken a journey to the South with a female preacher, I purposed to go to Washington to see them.

28th. Set out, the weather fine, and got to Carlisle about 22 miles.

29th. Got to a town called Shippingsburg, 20 miles on, being advised by Mr. Winebrenner to take that route on account of visiting some friends. The land nearly all the way appeared rich, and in some places well cultivated. Fine springs and rivulets of water. As I passed a place called *Columbia Hall*, a man and boy were tilling potatoes with a plow. It produced the same root last year, and now they were tilling it again without any manure. When I questioned him as to this, he replied they had as much as they wanted; thus intimating the land without manure produced as much as they could desire. The soil appeared exceeding rich. At a little town called Mechanicsburg, as I came on the day before, some men were digging a cellar for building a house; they were about five feet down, and the soil appeared just the same from top to bottom, and in some places when it is cut smooth and neat, it seemed so fine that it resembled soap, so rich is the soil. I think much of Dauphin

and Cumberland counties, can vie with Lancaster, though that is counted the richest County in the State. Mr. Heck informed me the land near him had produced a hundred bushels of Indian corn an acre. I have but seldom heard of more. About Bethany and other coarse parts, thirty or forty bushels of Indian wheat, on an average, is accounted a good crop. The weather was fine, which afforded me aid in taking a view of the country. The prospect was delightful. Passing by woods, through which a man might gallop, or drive a waggon as far as he could see,—no brush, and the trees at a distance from each other, green grass growing on the surface, similar to an English gentleman's weeded plantation, only loftier trees. In other places fine farms, with houses of various descriptions, from the hogstye to the mansion; the latter an English 'Squire might be well pleased to live in. Rarely is a cow-house or stable to be seen that is not floored with wood.

30th. I set out for Baltimore. Being informed that instead of going on the '*pike*, as they call it, I could save ten miles by crossing the Blue mountain the pine way, I took the latter road. After intersecting the Chambersburg road, I stopped at an Inn for refreshment. I there learned that a preacher was wanted at a town a short distance off called Fayette, and that the neighbourhood at large was almost destitute. My bowels yearned for those who were as sheep without a Shepherd.

I slept at an Inn kept by Andrew Sterner, a German and Roman Catholic. He informed me that they had a chapel a little way off,—the priest came once in four weeks. I asked him where they went the other three? Stay at home, was the answer. I learnt that a little way from, copper had been found, and some had worked for awhile in digging after it, and then quitted it,—probably not knowing how to manage it.

31st. Passed a little town called Cashtown, and about noon came to Gattsburg. Here the roads cross, leading from Harrisburg to Washington, N. and S. About five miles west of Littlestown I came to a place called the two Taverns,—formerly called the three Taverns. The landlord told me there were formerly three Taverns. It

brought to my remembrance Paul's journey to Rome. About six, P. M. I arrived at Littlestown, and put up at a Tavern kept by one Christian Bishop.

Lord's-day, April 1st. I spoke in the morning at a chapel occupied by the Methodists and United Brethren; met a Methodist class in the afternoon at the house of a Mr. Vail, and spoke again at the chapel in the evening. We had a refreshing day. I found a loving, pious, simple hearted people, who kindly entertained me, as if I had been an old acquaintance.

2nd. I left my new and loving friends, who desired me to come again. This is a new rising town, and fine land about it; and by what I learned of the state of the neighbourhood, a fine opening for a Missionary. Had I not come they would have had no preaching for the day,--their time of preaching being once in a fortnight on a week day.

About two miles east I crossed a small Brook in a valley, near which lies the line that divides Pennsylvania from Maryland. About two, came to a town called Westminster. On the road had a cordial new to me then, called Cherry Bounce, made of Cider, Whiskey, and Cherries,—another called Cider Oil. In the evening put up at a lone Inn kept by W. Horner, a plain old man, kind, and moderate in his charge.

3rd. Stopped to breakfast at a place called Reisters-town, about 16 miles short of Baltimore. About four I reached Baltimore. There appeared some good land on that side of the State.

I stopped at a store and had a cordial, called cinnamon cordial at two cents a glass. The custom in America at the Taverns is to bring the bottle and glass for the customer to help himself without measuring: but they charge the same for a glass whether he take little or much.

I slept at a boarding house kept by a Methodist in North Howard Street. I was put into a double bedroom, through which other lodgers passed to another room. Some time after I was in bed, a man came by the bedside, took up my hat in which I put my watch, and fearing it would fall out I desired him to take care. He started

laid it down and hasted away. I suppose he thought me asleep, and indulged his curiosity in viewing its strange dimensions. I was honoured however, having the boarders ~~case~~ placed under my bed, and the boarders from both chambers had to come to my bed's-side all hours of the night when imperious duty required it. I went to bed early, but upon the whole my sleeping time was not very long, not being accustomed to those interruptions. I find strange countries have strange customs.

4th. However honoured, I had to pay about half as much more as I did at New York, where I had a room alone and comfortably furnished.

Understanding my daughter and N. T—— were gone on to Washington, I proceeded on, to see them if possible, before they went further south. It was late when I came there, it being thirty miles, so I went to an Inn to sleep.

5th. Called on Mr. Harvey and found the females were gone on. I went on board a steamer and ran down the Potomack to Alexandria, seven miles for 12½ cents to see an old friend from Cornwall who had been there about fourteen years. He and his wife kindly received me. After dianer we attended a funeral. The burying ground was a little way out of the town. A Methodist preacher gave an exhortation at the grave. A bench was cut a little above the coffin. A wooden lid being prepared before to suit it, it was laid down and three men threw in the earth.

In the evening I spoke at the Reformed Methodist Chapel.

7th. Returned to Washington.

Lord's-day 8th. My friend Harvey and I went to the Capital to hear preaching. A Methodist preacher preached before the Congress that morning. I was informed they have two Chaplains, one a Presbyterian, the other a Methodist, who preach alternately, once a fortnight each,—each having five hundred dollars during the sitting of Congress. All appeared but little better than dead formality.

In the afternoon we went to a Negroes' class-meeting. The leader, a white man, invited me to lead the class. An elderly woman said she felt good about the heart. A



young woman said, in the week past she had been nearly overcome, there was a weak pannel, but the enemy did not come over the fence. After awhile they were laid under powerful exercise,—weeping, rejoicing, and hearty singing. We were fifty seven in all, and the rejoicing was great, for nearly all partook of the same spirit.

In the evening we heard a Methodist preacher at what is called the Foundry chapel, built by one Foxhole who kept a Foundry in Georgetown: he bought the land, built the chapel, and gave it to the Methodists. The preacher spoke from Psalm cxlii, 7. when he concluded, the people hastened out of the house like boys out of a country school.

9th. Went to the General Post Office, and spent some time with my friend H—— who is opener of the dead letters. He informed me there are about fifty thousand returned yearly to the office. Their mode of doing business is different from the English mode. The latter return them to the writer; but here if there be no valuable enclosure they burn them. He conducted me into a room where they were in large packs, something like wool packs, and the room nearly full of them. I was told when the room is full they carry out those packs, empty them, and burn the letters. All who address letters should be very particular in naming the place or township, county, and State; as many places are called by the same name,—a county of the same name in several states, towns of the same name in the same State lying in different counties; and if people are not particular the letter may be missent, and no one claiming it, it is sent off to the dead letter office.

At three we went to the white females' class,—it was a favoured time.

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## CHAPTER VII.

*Journey from Washington to Harrisburg, by way of Libertytown, Mechanicstown, &c.*

10th. Set out for Harrisburg, got so far as Pointpleasant, an Inn two miles short of Clarkstown.

11th. In the afternoon got to Libertytown, at night got to Mechanicstown, about fifty miles from Washington.

That part of Maryland between the two last places is poor land, it looks sandy and barren. About two miles from Washington the hill was cut down to make the road more level. About five or six feet from the surface the soil was like the sea beach, sand mixed with pebbles; the latter apparently washed and rolled smooth, and all as if cast up by the rolling of the sea. Also that part of Virginia about Alexandria had the like appearance, and the country round seemed to be fit for little but to produce timber, fruit trees, and shrubs.

Washington is situated on a sandy plain, the river running between that and Alexandria. This river abounds with fish, especially Shad and Herrings, which are caught early in the spring. Waggoners come from a great distance for them. I fell in with a waggoner that came from Mechanicstown, about fifty miles. The waggoner sold shad at fifteen cents each, and a dozen of herrings for the same price. One thing is to be noticed; that in America herrings come in the spring, and in England they come in Autumn. Do they cross the Atlantic? I slept at the house of a kind presbyterian. When I departed my host would take no money for my food and lodgings, and expressed a desire that I would stay awhile and preach in that neighbourhood. Here is one great advantage, School houses being open to all denominations of christians; and in country places party spirit seems little known. Praise God. This seems like a country prepared for Missionaries.

12th. About seven miles on, I came to a Town called Taneytown; here I rested a little. The weather has been dry ever since I left Littlestown; but to day much warmer. Foggy in the morning, hot in the day like a June day in England. This part of Maryland is fine, and has been since I past Libertytown. About one I crossed the line that divides Maryland from Pennsylvania. Here is no natural division: but, as I was told, a stone erected at every mile's end, as a landmark. It is a state road from Mechanicstown to Gattsburg, (not turnpike) similar to a parish road in England, or what in former times was called a post road, and no Inn from Gattsburg to Taneytown, thirteen miles. At Gattsburg I put up at

an Inn, where also came a young man from Germany, on his way to the west. He said in Germany trade was dull, and the people unsatisfied.

13th. About two miles from Gattsburg a young man was plowing in a field that had been sown with wheat. The young man said the frost had killed the wheat, and he intended to till it to flax. I rested awhile at a little town called Hidlersburg at an Inn kept by Colonel Beltzar Snyder. He censured the conduct of some of the British in the last war, saying when they took Col. Bull prisoner, who was no freemason, they gave him up to the Indians who killed him ; and another officer who was a mason they kept\* alive. Though an Englishman I could not answer for what has been done by my wicked countrymen. There has been an uncommon stir in this country about Masonry, since the murder of William Morgan, who printed the Freemason's secrets or Ritual. Anti-Freemason publications have been published in every direction,—so much as an Anti-Masonic Almanack. Several Ministers who were Freemasons have written on the same subject since Morgan, and confirmed his report, giving their reasons for leaving the fraternity, and publishing their ceremonies, rules, practices &c.

About noon I came to a farm house, took dinner, and was well entertained, for which my host, would accept nothing, not so much as one of my sermons which I offered him,—he took it but would insist on my taking the usual price for it.

About a mile and half before I came to Petersburg, passing through a wood I saw the grandest whirlwind I had ever seen. The leaves were thick under the trees, and the wind gathered them together as in a heap and carried them up into the air, probably eighty or a hundred feet ; then scattering them all about, they seemed like a flock of birds in the air. Two Quaker friends being in company with me, one said it was a token of dry weather.

A mile on I came to a mill in which they make what they call Flax-seed oil (Linseed oil.) America abounds with steam and water Machinery in country places as well as in towns.

\* Is this christianity, or Anti-Christianity, partiality or impartiality ?

I slept at a Tavern about five miles on from Petersburg, kept by Henry Laraw, a civil man and moderate in his charge.

14th. Went on about three miles and came to a clean little town called Dillstown. About four got to Harrisburg, 35 miles from Gattsburg. The weather was nearly as warm as it is in England in July.

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#### CHAP. VIII.

*Preaches in Harrisburg and in the neighbourhood, and attends two Conferences.*

Lordsday 15th, Spoke at Mr. Winebrener's chapel at 10. who had engaged me to supply in his absence while he went into the country. Spoke from 2 Cor. v, 9.

In the evening on Luke xv. 11—24. weather cloudy, and cooler.

16th. In the forenoon it thundered and rained heavily. In this town I have many homes,—it is comfortable to rest a little after so much travelling, especially being so well accommodated with a room alone, to read and write and lodge.

Looking over a recent publication, was the following account of what is there termed Magnificent Cypress Tree.

“In the gardens of Chapultepec near Mexico, the first object that strikes the eye is the Magnificent Cypress, called the Cypress of Montezuma. It attained its full growth, when that Monarch was on the throne (1520) so that it must be now at least four hundred years old; yet it still retains all the vigour of youthful vegetation. The trunk is forty one feet in circumference, yet the height is so Majestic as to make even this enormous mass appear slender. At Santa Maria de Tula in Oaxaca, is a Cypress ninety three feet and half in circumference, which yet does not show the slightest symptoms of decay.”

The publisher of those curiosities says that, “Pliny imagined that the Pyrrhocorax or chough was a bird peculiar to the Alps; but that Camden in his History of Cornwall describes this bird as an inhabitant of that county thus, ‘In the rocks underneath, all along this coast, breeds the Pyrrhocorax, a crow with red bill and

red feet ; this bird is found by the inhabitants to be an incendiary, and very thieving, for it often sets houses on fire privately, steals pieces of money, and then hides them."

Choughs are common in the west of Cornwall, but I never knew that they set houses on fire or stole money, though perhaps Cambden might.

The same publication relates an account given by M. Grand a French author, in relation to the finny tribe, not hitherto, it is thought, noticed by naturalists. It is that, "the *Aborescent tritinnica* enjoys the power of song. The music it makes, when placed in a vase containing a small quantity of water may be heard at the distance of twelve or fifteen feet. M. Grand supposes that these sounds serve as a means of communication from one of these animals to another."

17th. The following account is given by Silas Mc. Kean, of Bradford, U. S. March 22nd. 1832.

"I have just returned from a funeral, which presented such a scene as I never witnessed before, and hope I shall never witness again. The funeral of three young women whose remains were all collected in one coffin, and deposited in one grave. They were the daughters of James Kent Esq. of Piedmont, New Hampshire. Their names were Sevia, Polly, and Elsey Jane; the eldest 23 years old, the youngest about 16. They were much respected where they were known. The family consisted of the father, mother, mother's brother, and the three sisters. On the evening of the 21st. instant, (March) you might have seen them in peace, and safely grouped around the fire side; happy in the company of each other, and of a few friends who came to visit them.

At the accustomed hour they retired to bed, the parents in a lower room, and the daughters in a chamber. About three o'clock in the morning they were aroused by suffocating smoke and flames of fire. The back and upper part of the house which were most remote from the sleeping room of the parents, were the parts of the house where the flames raged most. The father sprang from his bed and hastened to secure his daughters. Going to the stairs, and finding the heat intolerable, he ran to the barn for a

ladder. While he was away the mother heard one of her daughters, who had probably got to the top of the stairs, cry Father! Father! and one or two piercing screams came down from a remote chamber, into which the other two had fled as a momentary refuge from the pursuing flames. In a few minutes the father came with the ladder, got to the window of his daughters' sleeping room—called—but had no answer. The dense smoke with approaching flames poured into his face,—he could not enter! He came down to his wife and said, “Our children are gone! they are dead!” The neighbours were soon on the spot, but came too late to afford much help.

In the morning the remains of the three sisters were collected from the ruins;—a few bones, or rather cinders, of one in the cellar, under the place where the foot of the chamber stairs had been; and what remained of the other two lay near together where they had (perhaps embracing each other,) fallen down from the chamber to which they had fled from their own.

The collection of people at the funeral was very great, and the time solemn and very affecting. At the close of the service, the bereaved father arose, and while bowed down under the heavy weight which had been laid on him, blessed God for the consolation that he was still allowed to enjoy. He said that he trusted his three daughters, who had been so suddenly removed from him, were all of them truly pious: they had often been united with him in the worship of God on earth, and he hoped yet to join with them in everlasting adoration and praise before his throne in heaven. He did not utter a murmuring word: but exhibited the same spirit as did Eli of old, who said, ‘It is the Lord, let him do as seemeth him good.’”

Blessed be God that we may hope it was so, and that those piercing cries of Father! Father! when it was impossible for their earthly parent to help them, were mercifully regarded by their FATHER in heaven, who it is hoped, received their departed spirits to the bosom of eternal love and consolation, and from these ashes that forms shall arise which will bloom in immortal youth.

Blessed again, I say, be God for all the rich and everlasting blessings of the gospel.

As a warning to others, I should say that the fire which laid the dwelling, and one half of its inhabitants in ashes, is supposed to have been communicated from ashes put into a wooden box in a shed adjoining the house.

The Conference of the *united brethren in Christ* being held about a mile out of town, some of the preachers were invited to lodge with some of Mr. John Winebrener's people. One of the preachers spoke at his chapel in the evening, on Prov. xi. 30

18th. Simon Dresbach, who had a while desisted from travelling through ill health, took dinner with us at J. Winebrener's. After dinner we all three went to the Conference, which was held at a chapel, near a farmer's house. They travel two years on trial, then meet at the Conference, state their experience, and withdraw; then the brethren decide as to their continuing to travel.

In the evening another of the preachers preached in friend W——'s chapel.

19th. I prepared to return to Bethany to my family, having then been from home much longer than I intended when I left them. When this was known, several friends desired me to stay longer, with kind offers to indemnify me against losing any thing by it. Friend W——earnestly desired me to tarry until a meeting of preachers, that was about to take place between him and some others of his acquaintances, to advise how to carry on to better effect the good work in which they were engaged. And in the mean time he intended to go into Maryland to see his father, and wanted one to supply Harrisburg. All these things concurring put me into a straight, not knowing on which hand to turn. At Bethany I had a family, and a society which perhaps was not well supplied. In Harrisburg and round about, I had many kind friends with whom I had contracted a near intimacy, and among whom I found the divine presence and blessing. In this case, I went to a throne of grace imploring direction from above; and was convinced that I ought to stay.

In the evening another of the brethren from the Con-

ference spoke at J. W——'s chapel, on Phil. i. 21. Another of their preachers spoke after him. How well would it be if in every place, professors had a single eye to the glory of God, laying aside, I of Paul, I of Apollos, &c. only living to, and labouring for Christ

20th. J. W—— and I consulted together, and concluded on my visiting the following places while he was away, and supplying Harrisburg also, which to me appeared not impossible, being desirous to see some of them once more before I returned. Middletown, Elizabethtown, Mountjoy, Hecks, Mechanicsburg, School-house near Longneckers, and Lisburn. After the arrangement, I returned to one of the friends' houses where I had lodged, (for I was invited about and had lodged at several houses,) and wrote a letter to my wife. While writing, the master of the house came into the room, and on finding I was writing to my wife, went quickly out to the bank and brought a bill and laid before me, to make a double letter of it instead of a single one.

In the evening many of the friends met for prayer and praise; it was a soul refreshing time; a female prayed much in the Spirit

21st. Went to Middletown, passing by a farm I observed the family burying ground inclosed with rails, in the midst of the dungyard by the way side. It appeared more strange than to see one in the middle of a field, as I had seen in Long Island. Had there not been grave stones, I should have rather taken it for a hog-pen or sheep-pen.

I passed by a kiln where a man was burning lime. He informed me they burnt one kiln in four days, and two men attended it day and night. The wood is put under it as a person would boil a pot.

Farmers were at work on each side of the road, ploughing for the planting of Indian corn. They plough, harrow, and till, without any previous preparation, or manure: in this way the labour is but little. The crop I understand is from 60 to 100 bushels an acre, 8 gallons to the bushel.

I put up at a shop-keeper's called Joseph Ross, where I was received with much kindness. In the evening spoke on John iii. 16.



22nd. Easter-day, in the forenoon on Matt. xxviii. 5. afternoon on Colossians iii. 1. In the evening Ephesians v. 15, 16.

After morning meeting I was agreeably surprised by my daughter visiting me, who had been to the south three or four hundred miles with a female preacher. The night before, they had come to Harrisburg, and some friends brought her in a carriage to see me. It was truly a joyful meeting : but how much more so when friends meet in heaven to know pain and parting no more.

23rd. One of the friends carried us in his Barouche to my next place, Elizabethtown, and were kindly received by Mr. Mackey, who agreeing to change days, we went on to Springville to Mr. Wilton's. Several friends visited us before preaching. It was a blessed time.

24th. A Methodist called Moore visited us. He had been brought up among the Friends : but when he was converted, he felt an inclination to join the Methodist society. He attended our meeting the night before, as Methodists often do, where I have been. He related his christian experience with much feeling.

After dinner friend Wilton carried us in his carriage on towards our next place : this is often done if the preacher walks. I spoke on Matt. xi. 28—30. Friend Mackey spoke after me. I was informed that a Catholic Priest was at the meeting, no one introduced him to me, nor did he introduce himself.

I had intended to proceed on to Harrisburg, but was desired to attend a funeral. It is customary in America to bury the corpse the day after the person deceases. They rested the coffin on a bier, then four men took up the bier and so carried it to the grave. I think this is a convenient method of carrying corpses. It was affecting to see the husband following his wife to the grave leading two little boys. But friends and families should live under the consideration that they must soon part ; and so live as to meet again in glory.

At the grave I read from the 20th verse to the end of the xvth chapter of Paul's first Epistle to the Corinthians, spoke a little on the solemn subject, and then went to the chapel and spoke on Job xix. 25—27. There was reason to hope that she died in the Lord.

27th. Went to one Mr. Saddler's in Cumberland County, where I spoke in the evening. Several preachers were there of different denominations. One elderly man of German family, belonging to the people called Dunkers, a Baptist Society, who baptize with the face downwards; the other Baptists, and most other sects that immerse, immerse the person, face upwards. He spoke after me in German. That part for nearly 100 miles is inhabited chiefly by Germans. As a people, I think the Germans exceed all people I ever met with! Their plainness, modesty, hospitality, industry and fidelity have much endeared them to me.

Most of them, especially the men, understand English, as well as German. All public business being transacted in English, it is needful for the men to be able to speak it. On this account English Emigrants have the advantage of the Continental Europeans.

28th. Went to friend Heck's to dinner. In the evening spoke at a Chapel belonging to the United Brethren in Christ.

Lord's-day 29th. At 10 spoke at the same chapel. In the evening at Mechanicsburg, we had a lively time, several prayed; a Minister's wife with great power and liberty, and praised the Lord aloud.

30th. After breakfast I went to a Draper's shop to buy an article of clothing; when I was about to pay for it he refused taking any thing, saying you have preached to us, and gave me an invitation to take dinner with him. His name is John Close. He told me that his father came from Germany when young. In the Revolutionary war the Dunkers, Quakers, and Meneese refused to fight, and his father for one;—that the Americans levied heavy fines on those who so refused. They now have recovered the loss; he keeps two carriages of different descriptions, has a large house, and premises of fine land, where he cuts three crop of hay in a year. There is rich land in that neighbourhood (as before noticed) and deserving people. Those who suffer for conscience' sake lose nothing in the end.

In the evening spoke again in the chapel. Being invited we accepted lodging and entertainment at Mr. Close's,

though not in Society, they were very kind. May the Lord remember them for good.

May 1st. We left the dear friends at Mechanicsburg; before we went Mr. C. presented me with a valuable token of respect, from his shop.

We went about four miles to Henry Longenecker's. Spoke in the Schoolhouse near his house in the evening on Prov. iii. 35.

Mr. L. in the afternoon conducted us down a valley at the bottom of his farm where was a Limekiln in working. They burnt with wood placed in the bottom, and the stones laid thereon, as in Dauphin County.

2nd. We went on to Li-burn, about 3 miles. We had directions to Isaac Lloyd, Esq. He was not at home but his wife received us kindly; in the evening he returned. He was Justice of Peace, which office gives the title of Esquire.

In the afternoon, we took tea at the house of a Methodist; Doctor Lewis of the town came in and took tea with us. I spoke on Isaiah lv 1. They had a good chapel lately built in which we had a large congregation. After preaching a Doctor Smith invited us to dinner next day. Here the rich and poor meet together, as if the Lord was the maker of us all,—no dissenters in the United States, because there is no National Church propt by human law. Here is no *National* religion to boast its power of prerogative,—“Stand by for I am holier than thou.” Rich and poor, learned and unlearned, unite to worship God, or receive each other into their houses as friends or brethren, though they may belong to different Societies.

In the evening spoke at Harrisburg on Rev. viii.

4th. This morning read the confession of Daniel Shaef-fer, who was hanged at Lancaster on his own confession, on the 13th of April last, for killing a woman called Elizabeth Bowers. No suspicion had fallen on him: but seeing another hung, and hearing the Minister while praying with him, say a murderer might be pardoned,—he was struck with an unusual feeling, wept, went into a public house and declared he had murdered E. Bowers. Probably they thought him in jest, drunk, or mocking,

so that one struck him with a club across the shoulders, and threw him out of door. He then went to a Justice of the Peace and confessed his crime, was sent to jail, tried, and executed.

His statement was, that one day jesting with this woman, who lived alone, he said he would come one night and sleep with her. She not showing any marks of resentment (probably not thinking him in earnest) he took it for granted she was willing he should visit her. One night he took it into his head to visit this woman. When he came she refused him admittance, on which not willing to be disappointed, he broke open the door. He found her sitting on the bed. He by force accomplished his purpose, and then thought on the law, which it seems before, the devil had kept out of sight. Thinking she would prosecute him, he strangled her. She being found dead, was thought to have died suddenly a natural death. But behold the power of conscience; he was constrained to confess, though there was no other earthly witness against him.

How dangerous is foolish talking and jesting. When men commit one sin, they often commit a second to hide the first; this still makes the bad matter worse.

May all who read this take warning not to indulge in jesting; for if not in murder, it often ends in other evils; at least it is incompatible with christian sobriety; and females should at once shew contempt at such jests, and spurn such men from them.

The Conference, or preachers' meeting before spoken of, was appointed to be at Linglestown about eight miles from Harrisburg: this was the first day of meeting. A farmer living near Linglestown being at Harrisburg, took me in his carriage to his house. There I saw a translation of the Christian Pattern by John Payne. He says the Author of the Amaranth, a collection of religious Poems printed 1767, gives the following account of Thomas a Kempis [or Thomas of Kempis.]

“ All that I have been able to learn in Germany, upon good authority, concerning Thomas a Kempis is as follows. He was born at Kempis or Kempen, a small walled town in the Dutchy of Cleves and diocese of Cologn.

His family name was Hamerlin, which signifies in the German language, a little hammer. We find also that his parents' names were John and Gertrude Hamerlin. He lived chiefly in the Monastery of Mount St. Agnes ; where his effigy together with a prospect of the Monastery was engraven on a plate of copper that lies over his body. The said Monastery is now called Bergh-clooster, or in English Hill-cloister : many strangers in their travels visit it.

" Kempis was certainly one of the best and greatest men since the primitive ages. His book of the Imitation of Christ has seen near forty editions in the original Latin, and above sixty translations have been made from it into modern languages.

" Our author died August 8th, 1471. aged ninety-two years. He had no manifest infirmities of old age, and retained his eye sight perfect to the last.

" In the engraving on copper above mentioned, and lying over his grave, is represented a person respectfully presenting to him a label, on which is written a verse to this effect : O where is peace ? for thou its path hast trod.

To which Kempis returns another label,

In POVERTY, RETIREMENT, and with God.

" He was a canon ruler of Augustine's, and sub-prior of Mount St. Agnes' Monastery. He composed his treatise of *the Imitation of Christ* in the sixty-first year of his age, as appears from a note of his own writing in the library of his convent."

After dinner I walked into town. In the evening we went to the chapel. It had been proposed for me to preach, and Dr. Elliott, a minister from Lancaster, to speak also. I spoke on 1 Sam. xii. 24. Friend E. spoke on the same subject. We had a large congregation from different parts.

Lord's-day 6th. Friend Elliott spoke at nine on 1 Cor. ii. 2. Friend Winebrener spoke after him in German, on 1 Thess. iii. 12, 13. In the evening Edw. West spoke from 2 Cor. xiii. 5. Dr. Jacob Myers spoke after him in German. Our meeting continued till after ten. The number of preachers assembled was twenty-two in all.

9th. Returned to Harrisburg, and examined a proof of Discourse on females' preaching. About 7 or 8 o'clock in the morning as I went on, I met the country people

returning from Harrisburg market, just as it might be at 7 or 8 in the evening in England.

The weather warm, and after the late rain, the country looked blooming, and nature as it were springing into new life. The richness of the grass, the fine foliage on the trees, and rankness of the grain, caused a delightful appearance, such as I will not attempt to describe.

11th. At the request of friend Winebrener I again protracted my return to my family, and set out for Sheppensburg. In my way preached in the evening at Mechanicsburg.

12th. Rode on to Sheppensburg, and found a kind, loving people. They have a large neat chapel; but seldom a preacher. Friend W. had before informed me that they were destitute, and advised me to consent to be stationed there: but I was not convinced of its being my duty for the present. I spoke in the evening on Matt. i. 21.

Lordsday 13th In the forenoon spoke on 1 Tim. I, 15.

In the afternoon on Psalm cxvi, 12. In the evening on Heb. iv, 9. what pleasure it is to preach to such loving people, and who hunger after the word of life.

14th. Set off between five and six o'clock in order to get to Harrisburg the same day, being about forty miles. Stopped near Mechanicsburg at the house of one of the friends called Hinney. His wife gave me some account of her experience. Her first husband and she were Presbyterians.

After the death of her husband and two children she became deeply concerned for the salvation of her soul. The Presbyterian minister advised her to take her gig and mingle with company, that those notions might leave her. But instead of this she went to a Methodist camp-meeting, and there she found peace to her soul. After that her former minister would scarcely speak to her.

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## CHAP. IX.

*An account of a journey from Harrisburg to Bethany in Pennsylvania by Canal, rail road &c.*

On the 17th of May 1832, my daughter and I took leave of our dear and much loved friends at Harrisburg; and set out for Bethany.

Some friends procured a carriage to carry us to Middletown to go by the Canal. The last boat for the day being gone about an hour, we drove on and got a head of it. In the evening the boat came up with us, by which we went all the way to Reading.

18th. We passed through a pleasant valley. In the afternoon we passed through a Tunnel, said to be 400 yards through a hill,—a gloomy passage. We put up at night at a Town called Lebanon. There are three chapels, Catholic, Luthern, and one free for any to preach in. The weather was very warm.

19th. Rose about three. About four went to the boat, roused the men. About 7 miles on came to a little town called Myerstown. We had some rain, which cooled the air. We went into the Cabin and my daughter read in Heckerwelder's history of the Moravian missionaries' labours, sufferings &c. among the Indians. Towards evening it thundered and rained heavily. We took up our lodgings at a farmer's house. They were Germans, and the woman of the house could not talk English: but one of the passengers being able to talk German, we got to be understood. My daughter had a bed, and I lay in my great coat, on the floor, and slept well.

Lordsday 20th. I rose about four. I had much desired to get to Reading by Saturday night in order to spend the Sabbath there, for the Captain, would not be persuaded to rest on the Sabbath. As we passed on, some were fishing, others carrying home flour from mill; the mills being at work as if on a week day. They seemed like sheep without a shepherd. About two we got to Reading having travelled about 25 miles; left our trunks at the Lock-house, and went to Henry Goodhart's, where we had a hearty good welcome.

21st. We set off by another canal towards Montjunk; in the evening we came to a place called Newpottsville kept by John Althouse a German. He was not home, and we could not get the women to speak. Soon he came in, could speak English, and we were well accommodated. I can recommend that house.

22nd. Rose soon after four and called the Boatmen. Sold some sermons as we went on; though I cannot often

preach in this mode of travelling, those may be preached after I am gone.

In passing up the canal we were sometimes let into the river Schuylkil, a dam being laid across to get the water to a level. The valley was very narrow, little more than the breadth of the river, with a lofty hill on each side covered with trees from bottom to top.

I saw a Paragraph on a paper headed *Christian Era*.

"The venerable Bede who published an Ecclesiastical history in the year 731. is the most ancient author whom we find using the modern date Anno Domini. It was adopted in France under king Pepin, and fully established in the reign of Charlemagne. The custom of beginning the year on the first of January commenced in France in 1564."

We got to Portclinton about two P. M We put our Trunks into a warehouse on the canal to go to Montjunk by the rail road. But we had much ado to get proper directions for our route to Bethany, as very few about there knew the way. I went to the Stage office to enquire. The landlord and driver both appeared willing to direct me, but could not. I then went several miles to see the Surveyor of the Rail road. He gave me a route as follows. "It may be

"From Portclinton to Pottsville 23 miles by road.

to Catawissa	28
— Berwick by Canal	16
— Wilksbarre	24
— Carbondale	31
— Bethany	16."

A man that drove the cars gave us another route, (I suppose as near as he could guess.)

"From Portclinton to Cootstown 16 miles by road.

to Cherryville	10
— Windgap	16
— Forks	4
— Pleasant Valley	7
— Drinkers Tavern	18
— Wayne County	20."

I write this for the information of any one whom it may concern.



After much enquiry we were informed that we could go to Tomaqua coal mine by rail waggons, 20 miles.

By stage to Montjunk mine 5

To Monjunk village by rail road.....

To Easton by Canal.....

To Bethany by road about 70.

We decided on the latter route.

Portclinton seems ripe for the gospel, but they have never had any preaching. The people were kind as if they had known us for years ; and I had the promise of a room would I come and preach there. Gladly would I go to such people did my Master send me : but He is no hard Master requiring impossibilities ; and my short visit, may be the means of carrying the gospel thither another day.

23rd. We set off by the car on the rail road ; about half way they stopped to feed the horses. I went into a farm house, and found they had preaching by a preacher belonging to the Evangelical Brethren. I had some refreshment there, sold a sermon, and gave them one on another subject for their hospitality. We got to Tomaqua about two. I had a recommendation from a *friend*\* at Portclinton to the Agent of the Mine, who kindly sent us on in a carriage to Montjunk Mine, where we lodged at the Inn, kept by a sturdy Englishman.

As we rode to Tomaqua, a woman from Canada rode on with us. She had lived near some of the Indians,—She confirmed what appears strange, but what I have heard affirmed several times, that when a woman is about to have child, she goes off into the wood, and there remains till she brings home the child with her. As I have heard it from different quarters, I am at last led to think it is a fact that this is the Indian custom, but to our females it would seem a hard one, at that time, to be alone in a wood.

Neither the Agent at Portclinton, nor he at Tomaqua would charge any thing for carrying us, though the latter sent a carriage on purpose,—and neither of them professors of religion. May the Lord reward them. I gave each a sermon on the Millennium, as a token of respect, which was all they would take.

\* A friend he was, though we had not seen him before.

24th. Much rain; I went to see the Coal works,—(*Mine* I cannot call it, being rather a *hill* of Coal). Removing the earth on the top of the hill 8, 10 or 12 feet, they open the bed of Coal, which they take and carry off at their pleasure. How deep I do not find has yet been proved. One of the men told me they had been down about 100 feet, and had about eight acres opened. As the beds lie horizontally it is easily worked. They carry it to Montjunc village, I think 28 miles, down the mountain to the head of the Canal, for Philadelphia. There is a manifestation of a kind providence followed by much art. A kind providence in forming this hill, or it may be, mountain of Coal; and laying the strata or beds flat or horizontal, so that it is taken up with much ease. No engine needed to draw water,—no machinery required to draw up the valuable commodity. A valley formed in nature through which a river runs at the foot of the mountain emptying its waters into the Atlantic. Following the course of the river, a Canal was formed, and by the river always supplied. But this treasure was found several miles from the river on a huge mountain, whose top is at a great distance from its foot. To overcome this difficulty men contrived to cut a road aslope in the side of the mountain, about twenty-eight miles, so that it might not be so steep or hazardous as to prevent wheels carrying a load down. And as it would prevent injuring cattle, and also greatly facilitate the carriage of the goods, they formed a rail road, and put on a train of waggons, by which they can carry down to the water side, four hundred tons a day (their usual quantity) with scarcely any labour, but bringing up the empty cars.

In the morning I saw the cars start: it was an entertaining sight especially to a stranger, or to any one who can contemplate the wisdom and goodness of Him who giveth man knowledge, and in whom we live and move and have our being. Him, though men know it not, that lighteth every man that cometh into the world,—the giver of natural, mental, and spiritual light. All are His gifts, and a power to follow, or improve by these, are talents to be one day accounted for. The waggons, or cars, are hooked together fifteen in a train. A man rides, on the

middle, or mostly on the tenth car, where he has a seat to act as a coachman. Each car has a perpendicular lever fastened to a joint crank, with a rope tied to the top of the lever, the end of which rope the man holds in his hand to rule the train, either to go slower or faster. When he is seated another man with a hand-spike turns one of the wheels, which sets the whole train in motion, and away they go for Montjunk village, where the Canal called *Lehi Canal* begins.

There are two trains or sets of cars; one of which goes off in the morning, the other in the afternoon. The number of cars in the morning was ninety three. They use mules in drawing up the empty cars: these are carried down in cars, four in a car, in the rear of the train. A manger is placed in the fore part of the car, into which oats is put for them to eat, and a bar placed behind them; they ride on steadily, and no doubt pleasantly, feeding as they go on. They ride on nine miles to a stopping place, where the trains meet and relieve each other, i. e. change mules.

I noticed one thing at the Inn hard by the Coal work, at *Summit-hill*, as they call it; though a wet evening, I saw no drinking men there. And though so many men are employed in this large concern, there was only one public house, and that being the Stage house, it seemed to be for the accommodation of travellers only. Europeans, will you learn of the wise and temperate Americans? Since the rail-road has been completed, travellers go that way from Pottsville, &c. to Easton. A stage Coach comes to Summit-hill, where the rail stage meets it at ten, A. M. from Montjunk village, and returns at twelve. There the Easton stage Coach meets it to take passengers on to Easton, &c. Had it not been for this route, I verily believe there would not have been any public house near the mine. In England, near mines, public houses are crowded with tipplers in the evenings, especially in wet weather: but not so there. Surely this does credit to the proprietors and managers, as well as to the labourers, and the genius of the people in general. Captains, proprietors, miners, will you learn of these judicious Americans?

When I came to pay my bill, the landlord charged me four times as much for coffee, as the German landlord did at Newpottsville. I remarked on his charge, and he gave me back a shilling,—he has no competitor, it is true; but where is conscience? nor had the German any competitor, his being the only Tavern in the place. Such men as that, disgrace the country they come from. His name is Richard Hay. If any who may read this should remove to America, I advise them to prefer German quarters to any other. But always beware of the English, Dutch, Jews and New England men, commonly called Yankees.\* Always agree beforehand for every thing you have of them, unless you know them.

It being a wet morning, and very cold on the mountain, the Stage was behind time. We were only four passengers,—my daughter, a Quaker, her child, and myself. Charles, our coachman, mounted on his teamless coach without a whip, for he wanted none, (after giving her a little push he jumped up) and away we went at a rapid rate. It was an entertaining prospect as we went down the inclined plane on the brow of the hill, to behold the deep valley below, and we inclining more and more until we came to the bottom. I do not expect to convey to the reader a complete representation: but he may imagine a lofty mountain covered with tall trees, and a road cut on its side obliquely from top to bottom; on this road a car running 28 miles in about an hour and quarter, or an hour and half, (I suppose they could run it in an hour) looking at a distance like a large and monstrous bird flying along between the trees. He may also imagine himself in this car, passing among the trees, with the deep valley below, and the opposite mountain all covered with trees, and he carried with rapidity, without the aid of any animal, near thirty miles in so short a period;—let him imagine this, and he will conceive something of the reality, and may be led to adore Him who hath given those gifts unto men: and much more for the gift of Christ, through whom we may obtain eternal life, as well as the comforts of this momentary life.

Being behind time, we met the returning trains some

\* I am informed Yankey is an Indian word, signifying a cheat.

distance from the passing places: so we had to get out while the men lifted our car over the road. Through these lets, the stage was gone when we came to the village; and as it proved, it was as it should be. Providentially there was an ark going down the Canal with coal, which took us on board. About four miles on, finding we were near Gnattanhutten, we went on shore at a Tavern, and took up our quarters for the night. Having on the road read in Heckerwelder's history an account of this Missionary station, and of the cruel massacre of the Missionaries and christian Indians there, we had a desire to visit this interesting spot; and we were providentially brought to it, as it were, against our will. It being towards evening, I left my daughter at the Inn, and went in quest of it, to get knowledge of the way, so as to save time in the morning.

Following the directions which I had, I soon found the chapel as I thought, which was still remaining, with the bell on the top, the village having been nearly all destroyed by their enemies.

An old woman coming out of a field near the chapel, I enquired of her where the chapel was? She replied as she entered the chapel door, "I will shew you." Out she came with four dogs, and set them on me; but the dogs ran barking up the yard. She then exclaimed, "Be gone from the house!" I expostulated mildly with her, and enquired where the burying ground was? She then threw stones at me. Finding she was like a mad woman, I walked off. As I went off she exclaimed, "The devil go after you." I went to the Inn without any further inquiry, concluding that I had found the place, having been previously informed that an old woman lived in the chapel.

25th. I took my daughter with me, and went again to have a view of the remains of Gnattanhutten, and the place where the martyrs were buried. Providentially we were directed to an intelligent guide, Daniel Klotz, who lived in one of a few houses not far from where the old village stood. He readily went with us; first to the burying ground, a field off from the chapel. It was enclosed with rails, and he conducted us to the grave of the eleven Martyrs, (who were burnt on the 24th of November, 1755,

in their village) over which a large marble was laid, with the following inscription, partly in large letters as below.

To the Memory of

GOTTLIEB and CHRISTINA ANDERS ; with their child Johanna ;

MARTIN and SUSANNA NITSHUAN ;

ANN CATHARINA SENSEMAN ;

LEONARD GATTMEXER ;

CHRISTIAN FABRICUS ; *Clerk.*

GEORGE SCHWEIGERT ;

JOHN FREDRICK L'ESLY ; *and*

Martin Presser.

Who lived here, GNADENHUTTEN,

Unto the Lord !

And lost their lives in a surprize, from Indian warriors,  
November the 24th, 1755.

Precious in the sight of the Lord

is the death of His saints,

Psalm cxvi. 15.

At the bottom in one corner is

Andw. Bower, Philadelphia.

1788.

which appears to be the time when that monumental stone was placed there.

From thence we went down to the chapel. The old woman seeing us approaching, came out to meet us : but did not know me now, appearing in another dress, not having my great coat on. She was quite civil, and took me for "one of William Penn's friends," using her own words, (meaning a Quaker.) We viewed the premises ; the old woman all the while treating us with great respect. When I questioned her relative to her conduct the evening before, she was confounded and like one amazed. She made a very humble apology, saying she thought it was one come to mock her, and deeply regretted her mistake, which I readily passed over as such. I allow it was somewhat excusable. It was near dark, and I had a great travelling coat on, and as it rained I had my umbrella spread, so that most likely I made a strange appearance to her, (an old Dutch woman) in the twilight.

Our guide shewed us the spot where the house stood, in which the dear Martyrs were burnt, when their enemies surrounded them and fired the house. He told me that his grandfather buried their remains; that he came twenty miles for that purpose, as no one else could be procured to do that service. The Barn was standing, but in ruins.

I had a great desire to go into the chapel; but the old woman would not permit us to come in, not so much as my daughter. By the outward appearance of things, it is likely the inside was not very decent, and probably on that account she refused us admittance. She is a foreigner, it is thought from Holland, and had permission of the Moravians to live in the chapel, as now, I believe they have no station nearer than Bethlehem or Nazareth, about 30 miles off.

We took breakfast and dinner with a Methodist called Alman Woodworth, about two miles on the Canal, a keeper of a lock. He invited us to sleep there the night before, as he came on part way with us: but we chose to put up at the Inn in order to visit the Missionary station. We waited for a boat till afternoon, then we went on board an\* ark that came by, rather than stay longer.

We stopped about two miles on, at a German Tavern. The landlord was a plain friendly old man, called John Bowman, who charged us low for our entertainment. His was a large good Inn,—with a fine estate belonging to it, and a saw mill, all his own land. He said he had been there thirty five years,—had built the house and mill himself,—that when his father came there it was all woods,—that he bought 100 acres for 40 dollars; now it was worth 40 dollars an acre. This is going to America, to get in 35 years ten thousand per cent, by buying land, and a little industry.

26th. We set off about sun rise. A few miles on, we passed the gap, where the river Lehi runs between two

\* The ark is a large flat open vessel in two parts, joined with iron hinges, made of coarse plank, put together to carry down coal in. When they get to Philadelphia they sell the ark to be ripped up for fire wood, or any coarse work; return, and build another.

precipices of the blue mountain, as if the mountain had been cut in two, and a gap made for the river to run through it. Wonderful are the works of God! This place is very properly called the *gap*. It is about eleven miles down the river from Montjunc,—a place worth going some miles to see. There were trees growing on the rocky cliffs, from bottom to top. How wonderful! Certainly America is a wonderful part of this globe; whoever has visited the interior I think will say so.

In the afternoon it rained : but we were tolerably well sheltered in our little wood hut, or cabin, on the ark. In the evening we came to a Lock-house where the men put up for the night, six miles before we reached Bethlehem, where I had hoped we should have arrived, to have rested on the Sabbath. But as the weather was so wet we were all glad of this shelter. I and the ark-men were accommodated with a bed between us. They had only to lie down by turns, poor fellows, as one bales out the water night and day all the way down, else the vessel would sink ; for in those arks the water is ever oozing in, as the boards are not grooved, only laid edge to edge.

The lockman kept a little sort of a boarding house, so as to be able to cook a plain meal or two occasionally. The boatmen and we had supper together. When I came to pay the man, he charged us one shilling and nine pence each. Having been told by the captain of the ark, that they pay a shilling each there, I told the landlord of it, wishing him to understand extortion was a sin, as well as other sins ; at the same time if he insisted on it I could pay him, holding the money in my hand before him. When he found that I knew his usual price, he took only that. Some will impose on strangers ; I have learnt this by experience. If any one of my readers should go abroad, he may pocket these hints, and be on his guard, or throw them away as he likes.

I do not say that the Americans are worse than other nations, I believe in general they are far more civil to travellers than the English : but human nature is selfish, and a great deal of knavery is carried over to America from Europe ; and knaves going thither, may be knaves still.



Lords-day 27th. It was a fine morning, and we set off early. I walked on, and went by the road a nearer way to Bethlehem, having a desire to see this ancient, and famous Moravian settlement. The captain calculated being there about four p. m. so I had a guide as to time. My daughter being unwilling to take the fatigue, especially having been there before, I left her in her little closet with her books for company.

I got there before the morning preaching. The chapel is a large building about 46 yards long, and 26 yards wide. I was informed that the single sisters still live together: but the single brethren becoming few, had gone to other houses to board,—that they have preaching one Sabbath in English, the other in German,—and that was the day for English preaching. At half past ten they began; the preacher spoke from John xxi. 17. All stood while he named it once; then all sat, and he named the text the second time. He spoke about 35 minutes in a soft and easy manner, describing Peter's character, and making a few remarks on the love of Christ—very good so far as it went.

After he concluded he published that a child would be baptized. Then the organ played again. Soon an elderly man entered and went up to a table placed under the pulpit, covered with a white cloth. He appeared to be an elder Minister, perhaps the Bishop. The door-keeper brought in a basin and cup in it, and laid them on the table. The old man sat in a chair, which was placed between the pulpit and table, and read in German. Two men walked up and sat on a bench at his right hand; and three women without caps walked up and sat on his left. A woman entered the chapel with a child lying on both her arms, wrapped in a white cloth, and stood on the other side of the table opposite to the Bishop or elder, and held the child on her arms stretched out over the table. Upon this the two men and three women rose and stood forth. The Minister of Baptism put the basin under the child's head as the woman held it lying on her arms, and poured water from the cup upon its head. Then the Minister, the two men, and three women, all held or laid their hands over the child's face and head,

the woman still holding the child flat on her arms, over the table, so that all when surrounding it might be in reach of the child, to lay their hands on it. When this was done, the woman carried out the child, and all departed.

All seemed a lifeless form. During preaching not an Amen was to be heard, or any sign of inward feeling to be perceived among them. What is become of their forefathers' zeal, who have been counted the greatest Missionaries since the Apostles' days ?

I went into a public house and had two cents' worth of wine, (equal to an English penny) and a little for my daughter,—I having eaten nothing for the day, and she only a gingerbread cake.

I walked up the Canal, and met the ark a little below Allentown. Below Bethlehem is a fine valley, the river Lehi still running by the Canal. We passed several fine farms in the valley. Coming towards night we went to a well looking farm house, and enquired for lodgings. The Master, Daniel Oberly, came out, and conducted us into a decent parlour, neatly carpeted. Supper was soon set forth, which was agreeable to us both, I had walked about fifteen miles and had eaten nothing for the day, and drank only 2 cents' worth of wine, being willing to buy as little as might be on the Sabbath ; now the Lord directed us to a good house.

The farmer informed me that they had four miles to go to meeting. What need of a preacher in those parts, let any one judge !

28th. We rose about five, paid a quarter of a dollar for our quarters, and walked on to Easton, four miles, to breakfast. We went to George Waggoner's where my daughter was acquainted ; he is a Methodist preacher ; his mother who lives with him is a widow, who received us kindly.

At Easton the *Lehi*\* runs into the Delaware ; Easton lies in the angle between these rivers. From Easton the canal goes to Newark, (or a branch of it) in New Jersey, nine miles from New York, from whence they go in

\* Did the Indians get this name *Lehi* from the place recorded Judges xv ?

vessels of various burdens to New York; so people or goods, can go from Montjunk to New York by water, as well as to Philadelphia.

From Montjunk to New York is about 150 miles; from the former place to Easton 46—and 48 locks. The river Delaware is also navigable from Easton to Philadelphia.

The Morris canal from Easton to New York, passes about 10 or 12 miles from Morristown, and by Dover and Roxburg. The knowledge of these things may be of considerable service to strangers, travelling there.

Hearing the trumpet, I thought it was the ark: on going to the dock found it so, and found our trunks in safety. The captain charged us a quarter of a dollar, about a shilling English, for carrying the trunks 46 miles, and both of us, as much as we chose to ride.

We had now to go by land. I went to the Stage Office, and found the Stage which runs north every other day, was that day gone out, so we had to wait or go some other way.

Mrs. Margaret Waggoner kindly invited us to tarry with them. Soon her son came, a pleasant young man. Not finding a conveyance to Wayne County that day, we reconciled ourselves to stay until next morning.

29th. Read, wrote, and conversed with friends,—I had enough to do, so it was not time lost, though we much desired to get to our journey's end.

In the evening booked ourselves to go to Canaan for seven dollars.

30th. Rose about half past one, and prepared for our journey. Our kind hostess had prepared provisions for us to take with us to eat on the way. At half past two the man was come from the Stage Office to call us. The weather from fine and dry was altered to cold and wet, As the roads were rough, and the Stage a heavy one, we were much shaken. About 12 miles on, we passed through what is called the *wind gap*, a chasm in the same ridge of mountains before spoken of. I was informed that there is another further down, through which the Delaware runs, called the *water gap*, still more remarkable than either this or that before mentioned. About

six P.M. we got to Canaan, about eight miles short of Bethany. Mr. Peter Wintz a Methodist preacher, and shop-keeper, inviting us to lodge at his house, we accepted his kind offer.

31st. Canaan being near the rail-road from Carbondale to Honesdale, over which they carry the coals, we rode about six miles on one of the cars. We had to pass over three galleries, or bridges, a little wider than the wheels of the cars, and very high, as well as long, over deep vallies, and in one place passing over the turnpike road. A train of cars is drawn by one horse part of the way; the driver riding in front: on another part they run by gravitation over an inclined plane. While running over the latter, a man, like the drivers of the horse cars, rides on the front of the foremost car to see there is no stone or other obstruction on the road; the man who guides, has his seat fixed on the left corner of one, about the middle of the train, with the lever that stops it, laid in an horizontal direction under his foot, so that he can stop the whole train almost in a moment, by pressing his foot on the lever, and thereby prevent the wheel from moving round. All this precaution is necessary, especially having to pass over those galleries. I was informed one of them was 45 feet high, and the best I could judge, one of them was about a quarter of a mile long. They are made of plank, propt by wood shores. As we rode over them, it seemed something like being wafted through the air. It is a fine invention, but requires skill and care to conduct it. Leaving the cars, we walked to Bethany, and found our dear family well, and had the blessing of meeting in peace once more on earth. Praise God.

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## CHAP. X.

*Preaches in different places in and about Bethany.*

Lords-day 10th. I spoke in the morning out of door, near the glass-factory.

In the afternoon spoke at Honesdale, on 2 Peter iii. 1, and had a love-feast after. Several English people were

present, it was a refreshing time ; some were very happy, and could say,

“Tears of joy my eyes o’erflow, that I should have a hope of heaven.”

The weather was become very warm,—I found they had had but little summer there till of late, and a rainy time since the snow ; while in the south it has been warm dry weather. Bethany and its neighbourhood lie high, it consequently is cold, and a poor place for farming : but some have ignorantly gone there.

13th. Several friends met at John Hacker’s, to consult on the best means of carrying on the work of God among us.

14th. Rode over to Stirling, being long before invited by a Reformed Methodist called Bourntree.

15th. Read part of the life of Baron Trenk of Prussia. —What strange vicissitudes did he pass through ! It seems the king thought his sister and he loved each other,—if so, why should he not let them marry ? She had royal blood in her veins. See Acts xvii. 26.

15th. In returning I overtook seven children going to school, all without stockings or shoes. It is very common for men women and children to go barefoot.

After I returned it rained heavily, with thunder and lightning ; about an hour after, it cleared off, to fine serene atmosphere. Changes in the weather, are very sudden in this country. The thunder and lightning is sometimes tremendous. That evening, at Honesdale, a horse was killed, and three men struck to the earth : but I have known it as awfully grand in England, as ever I did in America.

Lord’s-day 17th. Spoke in the morning at Honesdale, and friend Hacker spoke after. In the evening a few friends met at our house.

18th. There was a heavy hail storm at Bethany : a neighbouring farmer informed me that he measured one hailstone, which was an inch through, (about three inches in circumference.)

20th. Went to Mount Pleasant, having been invited there by Major Luther Stark, a free-will Baptist.

In the evening I spoke at the School-room on Matt. i. 21.

The Newspapers announce the prevalence of the Cholera in various places. On the 18th. instant, ministers of the gospel met to advise about appointing a day for fasting and prayer, and also to request the governor of the State to appoint another day for a general fast. Will judgments have a lasting effect?

July 2nd. A young man from England, came to request me to attend the funeral of Moses Minhear, who had died the day before, having landed only a few days. How true! In the midst of life we are in death. In the afternoon I went to the funeral.

I well knew his father in England; but had no acquaintance with him until he came to America, and that was very little, having only conversed with him in the street. Then he looked like a healthy man: but now he is numbered with the dead.

It is supposed that his death was in consequence of drinking cold water coming up the canal, when he was very warm, which brought on a fever that carried him off in a few days.

The School-room where we held our meetings in Honesdale not being so large as the Presbyterian's Chapel, they kindly offered us the use of it. I spoke from Job xiv. 10. The Presbyterian minister sat in the pulpit, and prayed after preaching; then walked with me before the bier, as is the custom for the minister and one with him to do.

After the funeral, several came into the house to comfort the widow and fatherless children in their affliction. The Americans feel much sympathy, and kindly treat the afflicted, strangers as well as natives. While I was there, Mrs. Forbes whose husband keeps the head Tavern and Stage Office came in, spoke kindly to the widow, and offered her any assistance that she might need.—A pattern worthy of imitation; and such kindnesses to strangers especially, should "be told for a memorial of them."

4th. About sun rise, I heard the firing of guns. This is the Anniversary of American Independence, kept as a high holiday with mirth and festivity. How much earlier

those are at their sports, and how much more interest do they manifest relative to national acquirements, than many professed Christians do in keeping the Sabbath the weekly memorial of the goodness of God in the creation and redemption of mankind ; or in manifesting their interest on the birth-day of the Redeemer of mankind, or on the day of his atonement, or ascension. It is evident that these though adorable and infinite blessings are less valued than earthly ones. In New York it is celebrated with great parade and show.\*

In the afternoon being at Honesdale, some players rode by me, all dressed in strange and ridiculous attire to draw the attention of the people. I felt in my heart to warn them, and said, "when you have on your shrouds, and

\* I have never witnessed it, but have been informed of the proceeding, which in substance is as follows,

The evening before, (i. e. third of July,) the soldiers go at a short distance from the city, (New York) divide into two parts and encamp like two hostile armies about to engage. Next morning the forces are drawn out and Marshalled in battle array.—Then for a sham fight.—One named the English Army, the other the American. The American is sure to conquer. Then they return in triumph, with the pomp of war to the city. Afterwards all the trades march, in great parade and pomp, with their several ensigns, at a little distance from each other. To describe the whole would enlarge my book considerably : but suffice it to say they rejoice, and boast greatly on their INDEPENDENCE. They hate the name *king*. There was formerly a street in New York, called *king street* : but they changed the name. The American war was carried on, on the part of the English with bloody cruelty, and the fault put on the king of England. School children are taught to hate the name; and a small history of the war is printed for the use of schools, and the cause of the war-evils thrown on the king of England.

A certain author has given a curious anecdote, from Dr. Franklin, who says, while he resided in France as a minister from America, he had numerous proposals made to him by projectors of almost every country, and every kind, who wished to go to the land of liberty ; and among the rest, there was one who offered himself to be king. He introduced his proposal to the Dr. by letter, (which was said to be still preserved,) stating first that as the Americans had dismissed or sent away their *king*, that they would want another. Secondly, that himself was a Norman. Thirdly, that he was of a more ancient family than the dukes of Normandy, and of more honourable descent, his line having never been bastardized. Fourthly, that there was already a precedent in England of kings coming out of Normandy. On these grounds he rested his offer.

are laid in your coffins, you will be more serious." They looked at me, but made no reply.—I never knew a real American to give a saucy answer.

I do not recollect while travelling in that country, any one shewing resentment on being reproved for sin: they generally say nothing, or own that they are wrong. Their gentlemanly and polished behaviour is worthy being copied by rough Europeans.

Saw an account published of a vessel called king Henry the 5th. from Wales, was wrecked 300 miles E. of the Banks of Newfoundland: 182 passengers kept possession of the wreck five days by incessant pumping, when they were taken from it by the Redwing from the North of England; and arrived at Quebec on June 7th.—may they render to the Lord according to his mercy bestowed on them.

19th. Being fast day on account of the prevailing Cholera, preaching had been published for me at Honesdale in the morning, and at Bethany in the afternoon. When I came to Honesdale I found the Presbyterians had published for preaching at the same time. After consultation, as the both meeting houses were near together, we thought it best to meet in one house. Mr. Campbell the Presbyterian Minister at Honesdale, spoke on Jonah iii. 5. and I engaged in the concluding part of the meeting.

Mr. Richardson the Presbyterian Minister at Bethany, agreed with me to do likewise in the afternoon. I spoke on part of the xxth. chap. 2 Chron. He engaged in the subsequent part.

After preaching in the morning, the Minister and one of the elders at Honesdale invited me to preach there in the evening. Mr. Richardson at Bethany went with me, and took me in his carriage. I spoke on Hab. iii. 2. Mr. Richardson spoke also.

We had a favoured time, and a comfortable ride home together. He was my next-door neighbour, and we could say, "How good and how pleasant it is for brethren to dwell together in unity." I have felt much united to many in America belonging to different Societies of christians. Those who fear God and work righteousness



ought to count each other brethren. Mr. Richardson was one of the many kind neighbours in and about Bethany.

Lord's-day 22nd. Spoke at the School-house near the glass-factory. On the road met some men carrying hay from the field belonging to the factory. I reproved them, and went on.

The managers of the factory are notorious Sabbath-breakers ; and no wonder if they are professed infidels from the continent of Europe. What a pity any Americans should be corrupted by them.

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## CHAP. XI.

### *A Journey to Bellfont, and returning to Bethany.*

A friend from England being disposed to accompany me, on July 28th, we both set out on foot for Bellfont, in Pennsylvania, about one hundred and seventy miles.

Lord's-day 29th. Spoke in a farm-house about twenty-seven miles on, and eleven from Carbondale, on Heb. iii. 3. They were strangers to us ; but kind, and seemed to receive the word and the messengers of truth with readiness.

30th. In the afternoon came to Wilksbarre, a neat little town, lying near the road through Wyomen valley. We slept at an Inn about four miles on from the town. A relation of the Landlord, a female too, was there, who came from the State of Illanois on a visit, one thousand and six hundred miles. In England a female would think it a long journey.

Below this place is Shawnee valley, narrow, sandy, and stony in some places. It is probable those vallies take their name from the Wyomen and Shawnee tribes living there. Tradition says the two tribes went to war with each other which ended in great slaughter ; and this in consequence of two children, one belonging to each tribe falling out about a grasshopper. Then the mothers fell out, and the fathers went to war. How great a matter a little fire kindleth. In the evening we got to Berwick, a pleasant town on rising ground, having a fine plain on

two sides of it, and standing on a level spot ; grass on each side the street something like a field ; the street not paved but sandy. As we came on at the end of the town were many apple trees on the plain like an orchard, free for passengers.

The Canal from Philadelphia is cut by this town, and is open as far as Nanticoke near Wilksbarre.

August 1st. Went on to Fort Jenkin to breakfast ; about noon got to Bloomsburg, 12 miles from Berwick. We went on to an Inn called Buckshead and took some refreshment. An old gentleman living near came in and sat with us. He informed us that he was then a Justice of the Peace,—that he had been a Lieutenant in the Revolutionary war. He was very free in discourse, and gave us some account of the war, of the valour of General Wayne, and of the honourable conduct of some of the English,—that a party marching by General Wayne's house, the commander ordered the British Soldiers to plunder nothing belonging to General Wayne. ~~He~~ was a Tanner, and when the war broke out he took up arms in behalf of the Revolution, and to shew us the General's zeal in the cause, he informed us that he had a daughter ill, and like to die, and a messenger being sent to him that she wished to see him to take a last farewell, he returned answer, that if it was appointed for her to die, he could not keep her alive by seeing her ; and he could not leave his men. So much did the public welfare outweigh family affection.

The old man exulted that he himself [though so young] took some prisoners. Since I have been in this country, I have met with many who served in that war.

In the evening we came to a little town called Jersey town, and rested a little at the Stage office. A harvest-man came in, who informed us concerning the rate of wages. For cradling (mowing with crooks) they had eight shillings a day, meat and lodgings, for ordinary work six shillings, or 75 cents. We went three miles on to another place called Fruitstown, and put up at a Tavern kept by a German. We found him like most other Germans, kind, obliging, and moderate in his charge.

2nd. We rose early and went on about five miles to a Tavern on Muncy hill, kept by an Englishman called John Bull, where we took breakfast. Here, very unlike the Germans, money seemed the chief thing: Muncy hills are very high: we had a long and steep road to ascend, and when we got on the summit we could see to a great extent over a country that looked nearly like a whole forest of hills and valleys, very little clearing to be seen for the high trees. This township is called Derry, and mostly settled by Irish people. As we came on, the woods abounded with whortle berries of large size. The land for some miles appeared dry and thin, some of the fields were covered with St. John's whort two or three feet high!

About noon we came to a neat town on a level spot called Pennsborrow. Here the Stage road from Northumberland intersects the Berwick road. We rested awhile and took some refreshment. A young man swore profanely, and I reproved him. While there, it rained with thunder and lightning. The profane young man seemed quite hardened, such one I have not met with in America: he began to boast that Jesus Christ could not kill him; adding if the lightning was to strike him in the face it could not kill him. (He looked like a sailor) the woman of the house ordered him to door and he departed. He pretended that he had served under General Jackson: but he appeared more like an English sailor by his manner. To the honour of the Americans, I may say, I have seldom heard an oath, but in New York, which is the chief place of ingress from Europe. Angry and bitter words are held in such abhorrence, that they call it madness. If a person speaks in an angry manner, they say he is mad; or in relating an occurrence where anger prevailed among parties, they say such and such persons were mad.

In the evening we got to William's port, and put up at a Tavern kept by Andrew Mc. Murry a Methodist. The land appeared rich between Pennsborrow and this place. We found this a dear Tavern; we were charged ten cents a meal more than at Benjamin Sherwood's boarding house in New York city, who keeps as good table as a

traveller needs sit at ; much superior to this, though this is in the country, and that in the city.

A few miles from Williamsburg, there was a canal opening, and a little village of huts called\* Shantytown, inhabited by the Irishmen who work on the canal. A young man we were travelling in company with, told us these canal labourers have a boy to supply them with Whiskey, called a *Jiggar boss*, who goes on the canal and carries a half gill (half noggin) of Whiskey to every man sixteen times a day !! This cup holding half noggin they call a *jiggar*, hence the boy is denominated, and *boss* implies foreman or master. Americans seem to abominate the word *Master*. They say my *employer*, or my *Boss*. Nor will they say *Servant* ; but my hired man, or my hired girl.

We crossed the Pine creek (brook) close by, was an ancient looking Chapel. About noon we reached a little town on the west branch of the Susquehanna called *Jerseyshore*. We crossed the river at what is called *Brig Island Ferry*. The Island is said to be a mile over, containing a farm of 300 acres. We crossed on the other side and went up about a mile on the bank of the river. We turned to the left and crossed *Bald Eagle creek*, near the *Bald Eagle mountain*. As we descended the hill stood the shell of a chapel. The young man who drove the carriage informed us, it was built many years ago, and a man being killed who was working on it, it was taken as a bad omen, and they proceeded no further and so left the inside unfinished. This township is called *Bald Eagle*. Near by is an *Iron Furnace*, and a village called *Mill Hall*. Two miles on, we came to an Inn in *Lamarr township*. The landlord informed us that in the valley below lead had been found : but it did not appear that any one had attempted to mine it, perhaps not knowing how to proceed.

4th. We went on eleven miles to *Zimmerman's Tavern* and took dinner. In the evening we got to *Bellfont*.

As we entered the town, on the hill overlooking the town was a tent, fixed by the show-riders. Some of the

\* A Shanty is a temporary dwelling, made of coarse boards just so as to shelter them from wind and rain.

religious citizens applied to the Magistrate, who summoned them before him, to answer for such intrusion. When they found the citizens disliked it, they departed the same evening.

Lordsday 5th. In the forenoon went to the United Brethren's class meeting. They published for me to preach at their Chapel in the evening. It being a fine day I felt a desire to preach out door. John Lambert, an English man, had leave of the Magistrate for me to preach on the waste land on the hill where the players had fixed their tent the day before. He readily consented, and told him he would come to hear. About two, I spoke on *Isaiah xxii, 12, 13. In that day did the Lord God call &c.* The people were serious, and attentive to the word.

If Magistrates in the older countries, did all suppress vice, and encourage virtue, how much time and money might be saved to communities,—how much evil might be prevented, and how much good might be done.

In the evening I spoke at the chapel on *Rev. vi, 17.* An Englishman called Catlow, spoke also. Here I found a pious loving people.

6th. Went with my friend on temporal business a few miles out of town towards the south through a valley, where several furnaces were in working melting Iron, a great quantity of which is raised in the neighbourhood.

In the evening went on for Northumberland.

7th. Went through a narrow valley between two high ridges of Mountains, covered with trees from bottom to top. About twelve miles from Bellfont we came to the Old Fort in Penns-valley, said to be the richest valley in Pennsylvania. There the roads cross : one leading from Philadelphia, through Bellfont on to Franklin &c. The other from Wilksbarre to Pittsburg.

Here is a large Inn. The Fort is demolished, it being useless since the Indians left that part of the country.

The valley is said to be about 30 miles long, and five wide, divided into fine farms. About two o'clock we came to a neat little town called Millheim.

On the road we fell in company with a man, who told us he came from the state of Indiana, 30 miles from Cencenatti,—had lived there six years,—that he was a car-

penter by trade,—removed from Pennsylvania,—that when he arrived at Indiana, he had only one shilling,—now has a house, land and cattle ;—His house worth 1,200 dollars, and 125 acres of land ; though having a wife and three children to support all the time, he had acquired this in six years. He spoke highly of the western country.

We slept at a place called Liberty-Mill at the west end of the\* *Narrows*. There we had chaff beds, as appeared to us : but the first I had slept on in America ; for in every place both in public and private houses the beds were excellent, far the best I had ever met with in any country I have travelled in, taking them altogether. However I slept well, but next morning my companions told another tale. One thing I have noticed in travelling in America, that I have not seen any fleas in the country among poor or rich, nor a mark on any man's linen, and am led to think these little skippers do not inhabit that country.

Went through the narrows, and took breakfast at the Tavern at the east end of the Narrows, kept by a German, where we found an obliging family. We then came into Buffalo valley, passing through a little town called Hurtlestown, and another called Yoltmanstown. At the east end of this valley is a town called Derstown, by the Germans Terrstown, by some Lewisburg, on the banks of the west branch of the Susquahanna. I mention these particulars, that should any one who reads this, travel that way, he may not be at a loss though one should tell him he was in the way to Derstown and another should say it led to Lewisburg. I was informed that this town was laid out by one Lewis Derr, from whom it took its name. We crossed the Bridge, and went on the Northumberland road about two miles, and slept at the Hope and anchor Tavern.

We called on an English farmer near the road, called *Gale*, where we took breakfast. Found he was from

\* The narrows is a remarkable place. Two high mountains almost meet at the bottom for about 7 miles. A road is cut a little way from the bottom or foot of the Southern one, a forest on each side without a house, all the way through this gloomy passage.

Cheriton near Exeter,—had a Brother in England in the excise. We found him a pleasant, sensible, and hospitable man, “Living at ease in his possessions,” on a fine Estate, on which was a house fit for an English ‘Squire to dwell in,—also good out houses. A few yards beyond his house the roads fork, the South to Northumberland, the East or N. E. to Wilksbarre, and the North to Pennsylvania. Through recommendation, my companion had a desire to see a farm beyond Northumberland.

It was the fast day of the State, on account of the Cholera. The person who owned the land was gone to the Unitarian chapel; the Minister was an Englishman called Key. Northumberland is a noted place: the Town is small, on a flat open sandy spot: but it is noted as it is at the point where the both branches of the Susquehanna meet, and form that noted River. Also the canal from Philadelphia passes there up as far as Wyoming valley near Wilksbarre. Priestly the Unitarian from England, lived near the town.

We shaped our course towards the north, the road leading about 12 or 14 miles by the North Branch to Danville (not in Ohio) in Pennsylvania. The Presbyterians had a meeting at Danville, to be held for several days. Many were in the Town, and others we met coming on. The people have no *Tythes* to pay, so they can afford time to attend day meetings, afford expences for themselves and will pay their own Ministers too. About sun-set we came to Bloomsburg, and went on to Epsytown and lodged at an Inn kept by a widow called Worman. A good Inn and good attendance in it, for moderate pay.

Coming to a place called Bowman’s Mill, we found there was a Methodist Camp-meeting in the wood near the road, so we turned in to the meeting. They had cut down some of the wood to fix the preachers’ stand, tents and benches. Some of the tents were set up, others coming and preparing their tents, some plainer, some better furnished. The preachers’ stand was open in front with boards placed on three sides of the platform. Opposite this, were poles, on boards on logs forming benches.

About twelve, one of the preachers, stated the rules of the meeting—That side was appropriated for the women to retire, and this side in the wood for the men. No Spirituous liquor to be brought within three miles of the camp.—At eleven at night, all who have tents, to shut themselves in ; and those who had none to return home.

Then the preacher began with singing and prayer, before he named his text.

No one asking us into a tent, and no Tavern on the road nearer than Berwick, we went on. At Berwick we fell in company with a Methodist farmer called Courtright going on our way. When we came near his house, which was in Salem township, Luzerne County, he invited us to lodgings with him. This was on the borders of Shawnee valley, about 20 miles west or S. W. of Wilksbarre.

A few miles left of Wilksbarre on the opposite side of the river in Wyomen valley, a few weeks before, the bones of the warriors were found, who fell in a bloody battle fought between the Whites and Indians. *Wyoming* in English, is field of blood, or land of blood, or bloody land. At the commencement of the Revolutionary war, the American Congress, nobly counselled the Indians to be Neuter, and not take up the hatchet, on either side. But the British commanders hired the Indians in their service, with express orders to kill men, women, and children,\* not only killing the Soldiers in battle but as it is reported, offered them five dollars a scalp for as many as they could get !

The Americans gaining their Independence, the Indians then lay at their mercy, and had nothing less to expect but to be driven from the land which they had stained with the blood of innocent men, women, and children,

\* See Heckerwelder's Narrative of Moravian Indians, printed at Philadelphia, relating principal events from 1746 to 1808. He records the visit of a Wyandot chief to their settlement, who regretted being employed to kill the innocent and promised he would do so no more ; acknowledging to the Missionaries that he knew murder was wrong ; and that he had expostulated with the British who had employed him, against killing the women and children of the Americans ; but that his *father*, (i. e. the British commander) meaning his employer had said, *all !—all !—kill all !* page 190.



who had nothing to do with the war. Tradition says the Indians fought hard for Wyomen valley, being more unwilling to leave that, than almost any other place. But they were compelled to submit to the conquerors. Our friend Courtright told us that he had a brother who fell in that battle. The bones being buried, after some years the exact place was forgotten : but search being made they were found in a field on the plain ; and a monument was about to be raised to their memory. O sin, what hast thou done !

Stopping to rest awhile in Providence township, in Luzerne County, a farmer, and his family invited me to stop and preach in the evening. This appearing as a call I durst not refuse. They sent about word, and soon we had a large Congregation assembled at the School room, though in the midst of hay-harvest.

We rose about three and proceeded on our way in the cool of the morning. We walked on to Carbondale Coal mine, thence on to Canaan by the rail car, and that evening got in safety to Bethany.

15th. On my return I found a letter had arrived in my absence, from Stark County, Ohio, desiring me to come there to preach immediately. Having some acquaintances there beside, and my family approving of my visit, I decided on going thither to labour awhile in that western country, to where I had been long invited.

A friend of mine who was looking out for land, being inclined to go thither also, we agreed to go together, and as the most certain way to go by land. We could have gone the greatest part of the way by Canal : but a Merchant of Honesdale gave it as his opinion that we might not be permitted to pass on, as the Cholera was on this quarter. In going by the road we thought the cheaper way would be to purchase a horse and carriage ; and Providence so favoured us that we were soon accommodated.

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## CHAP. XII.

*Containing an account of a journey from Bethany in the State of Pennsylvania to Wooster in the State of Ohio, upwards of four hundred miles.*

28th. Having our things in readiness we set out on our journey, and got as far as Wilbers Tavern. We were five, my wife, three children, our friend, and myself. The landlord had no convenient house for our waggon, so we men slept in it to guard the luggage.

29th. Was a warm day, we rested a little twice at friends' houses where we were kindly entertained. At one of them my family were pleased to see the castor plant growing and in full bearing,—the beans nearly ripe, from whence the castor oil is drawn.—The beans are sold at eight dollars per bushel. At night we put up at an Inn where was a good carriage house, but a poor Tavern.

30th. We went on soon after day-break, to Pittson-ferry, where we took breakfast, then crossed the Susquehanna, and went down the west side of the river, over a fine, well cultivated plain, about seven miles long, called Abraham's plain. The north Branch of the Susquehanna running between us and Jacob's plain and Wilks-barre, already mentioned. It is notable, that the names of these plains were given them by the Indians, according to the best information that I could get, having been called by these names time out of mind. The question then arises, as the Indians had not the Bible before the white people discovered America, how they got the names of Abraham and Jacob? On Abraham's plain was a village called Kingston, and many neatly built houses near the road. This beautiful valley is Wyomen, before spoken of. My wife and I walked over this valley, leaving the Waggon and children to go on. Being directed to the spot, I went over a fence near the road where the warriors' bones were found, before mentioned. A pole was set up where they lay, and where it is likely the monument will be raised.

We came up with our company at a farm house beyond the valley, where they rested and fed the mare. We then went to a little town called Plymouth, and put up at a good Inn, at the South end of the town, kept by Samuel Ranson, where we had a secure house for our carriage. This town is 16 miles from where we slept the night before, and 12 from the ferry.

31st. We went to the *Dam*,\* halted, and took breakfast. Here a dam is laid across the river, nearly opposite Nanticoke. Some call this village the Dam, and some Nanticoke. From this place the valley is narrow, in some places, but little more than room for the highway, canal and the river: this nearly spreads that part of the valley. The canal is cut as far up as Nanticoke about 250 miles from Philadelphia. It was exceedingly hot in this valley, the mountains being high on each side, the sun shining, and very little wind to be felt. Coming to an Inn we rested a little. A Pedler with dry goods being there going on the same road, and having two fine horses in his waggon† took some of us in to ride with him. Soon after we moved off, a heavy thunder shower fell, one of the horses took fright on the spreading of my umbrella, (which I spread to skreen our driver who rode in front, and had not much shelter under the canopy,) but a place being excavated at the foot of the mountain, he ran the wheel into it and stopped his horses. Our friends who were behind were alarmed for our safety, fearing we should be upset into the Canal: but a kind providence interposed for our deliverance: and we got safely on to Berwick. We went about 5 miles on to a tavern, where we had a secure house for our waggon, and put up for the night.

Sept. 1st. It was a fine day. Passing Bloomsburg, we took the middle road for Bellfont, leaving that to Northumberland on our left, and that to Pennsburg on our right. We had now passed the Wyomen and Shawnee vallies. These vallies both together are about 30 miles long. From the hill between Kingston and Plymouth, the prospect of these vallies is delightful. Mountains on each side, covered with trees from bottom to top,—the river running through the valley on each side of which were fields of corn, and meadows where cattle were pasturing, farm houses and villages spread abroad, made a diversified and pleasant appearance. Leaving these, we had to pass through a more uneven road. About four

\* So called because the river has a dam laid across to fill the canal.

† Neat light four wheel carriages are called waggons, as well as heavy ones for carrying great weights.

o'clock we came to a farm house where we bought some provisions and cooked for dinner. We had passed a little valley called Mahoning valley, where was a public house, but could not get what we wanted, so we passed on and submitted to a late dinner. Night coming on my wife and I walked on before to find lodgings. Coming to a farm house and knocking at the door, a person answered, without opening the door. On my enquiring for lodgings, a female voice answered, that they did not receive lodgers. Repeating my enquiry a man and woman with a lighted candle came to the door which led into the passage, and cautiously opening it a little way, peeped out; then putting it wide open, the man made an apology, saying his wife was a coward,—that they were afraid who it might be, as it was after night &c. and kindly invited us in. Our appearance seemed at once to have removed all their fears. I believe neither Whites nor Indians are afraid of Quakers, or those in their dress; they readily granted us lodgings, and sold us what we needed. There we rested till Monday morning.

3rd. About two miles on, we passed through a little town called Moorsburg. On the way our companion bought a large young Bull dog, which served as a guard to our carriage by night. About 9 miles from Moorsburg we came to Lewisburg, paid a quarter dollar to cross the bridge for waggon and one horse. Going on 4 miles further, we came to a good Inn in Buffalo valley, where we lodged; and had good quarters.

4th. We had a pleasant road to the Narrows, then for about half way it was rough and hilly: we got through; but it was late, and we were fatigued.

Buffalo valley reaches from Lewisburg to the Narrows, about 17 miles. It appeared to be rich land, well cultivated, and well built farm houses therein.

5th. We went on about eleven miles, to a place called *Centreville*, we all then wanted breakfast. The landlady of the Inn appearing careless about us, we went a little way on to a Beerhouse, where we were well accommodated at a small expense. Passing old Fort about two miles on the Bellfont road, we came to an Inn kept by a German. There was no sign nor did I know it was an

Inn when I passed there before: but now a person on the road informed us. Here we found good quarters, and two pious old people belonging to the Society of United Brethren in Christ.

The Landlord desired I would give them a word of exhortation, though near bed time. He collected his family and travellers into the travellers' room, to whom I spoke in the name of the Lord, and my wife prayed. The Sheriff of the County putting up there that night, became one of our congregation.

6th. We got to Bellfont about noon, and went on the Franklin turnpike, to a place called Moorsburg, about two miles from Bellfont, where we rested a little, and had a spoke of one of our wheels fastened, which had a little before become loose. This was providential, to have a wheel-wright exactly when we wanted him; and that this did not happen in the woods, many miles from any mechanic.

In the evening we came to a Tavern, at the foot of the Allegany mountain, where they sell no liquor.—There is stabling, food and lodging for travellers, at a price high enough without liquor.—Before bed a Frenchman came in, the landlord could not speak French, nor he English. One of my daughters came into the bar-room, and acted as interpreter, and found that he wanted lodgings.

7th. We ascended the mountain about four miles and came to a mean little house called the *Rattlesnake Tavern*, where we took breakfast. We paid eighteen cents for a gallon of potatoes and sixteen cents for two salt Mackrell, there they charge what they please, having no one to oppose them. I think they ought to have the more in that desolate place for living there. We all walked up the mountain; the road was well made. When we got to the turn of the road, about three miles, or three miles and half up, we had a fine view,—all were much delighted with the prospect. We could see over hills and vallies, I guessed about a hundred or 150 miles. Nearly all the country appeared one forest. What appeared mountains before, as we passed by them, now looked like low hills, and as it were a world of woods. There we stood,—looked,—admired,—made our observations, and

then went further on ; and when we came to the little Tavern before mentioned we wanted something to eat.

About two miles further up, was another Tavern on a more open spot than the former. After the first summit there was about a mile of flat ground before it rose again. The day was clear and fine, which greatly favoured our prospect, as if intended for our taking a gratifying view of that part of the new world. Let the reader imagine mountains, rising above mountains, and a multitude of hills between, all covered to the top of the highest mountains with trees of various colour foliage, and he may have a faint idea of what we saw with our eyes.

In the evening we came to a little town called Phillipsburg, laid out by an Englishman called Phillips, who has an Iron factory there, and it seems one who draws a large sum yearly from England.

At the Inn we met with an Englishman who had married a daughter to an old acquaintance of mine near Redruth.

8th. On the way at an house where we stopped, saw an account of the sagacity of a dog, published in the paper for Aug. 9th, 1832.

“ At the late fire at the corner of Courtland and West Street of New York, a young man slept in the third story of the building in which this fire originated. His dog lying by his bed, scented the fire which had broken out below. He instantly endeavoured to awaken his master, by laying his fore feet on his breast, and drawing them gently over his body. The young man aroused, but not suspecting any danger, fell asleep again. The dog then seized the bed-clothes and drew them off. He the second time covered himself. The dog, aware no time was to be lost, took hold of the young man's shirt and tore it off his arm. At this moment the flames were bursting into the chamber where they were, and he saved his life by descending the tackle fall, which he threw out of the window hand over hand.

“ The worst of the story remains to be told,—in his hurry to escape destruction, the young man forgot that his preserver had no means to escape ; on the recollection

he burst into a flood of tears, and the faithful dog perished in the flames."

In the evening we came to an Inn, about a mile east of a little new-rising town, called Curvensville. This Inn having been recommended as a good one, we stopped there instead of going on to the said town. The Inn-keeper is called Ross.

Lord's-day 9th. Mr. Ross proposed for me to preach at Curvensville; I was pleased to find him so well disposed. So he had it published to be in the School-room in the afternoon. He and nearly all his family attended, leaving home one friend to look after the younger children. I believe nearly all the people in the Town attended; and all appeared sober and attentive, not one trifler to be seen. In travelling about one thousand eight hundred miles, and holding meetings in five States in America, and the district of Columbia, I have scarcely perceived a mocker or trifler at a meeting. I would that I could say so of my native, enlightened countrymen. What an inviting part is this for a Missionary. I do not suppose they ever had a meeting in the town before.

10th. Our host did not seem to belong to any Society; but appeared to love all that he thought pious. When I came to pay our bill from Saturday till Monday, he would take nothing for our board and lodging, (six of us) nor for keeping the mare; and even hesitated about being paid for what we bought to carry on with us. He considered that a Minister travelling to do good, ought to be supported. It may be remarked, that some planted in the vineyard for years do not bring forth fruit equal to others by the way-side.

This place is on the banks of the west branch of the Susquehanna, towards its head. While there my little boy fell into the river, and narrowly escaped being drowned.

About four miles on, we passed a large farm-house. My wife went in, and found the mistress had been brought up among the Quakers. She came out, and expressed a desire to have preaching in those parts. Here is to appearance a fine field for the gospel. About 12 miles from Curvensville we got on the summit, where the waters di-

vide. Hitherto they had run east into the Susquehanna; now they ran west into the Allegany river. About six miles from the summit we came to a poor Inn, kept by Jacob France. They had no candle, and only one lamp. When we went to the stable, the people in the house had to sit in darkness. Having no waggon house, we left our waggon before the door all night.

11th. In the morning when we got out, we found our dog which lay in the waggon, had been wounded in one of his hind feet. On examining, we could not perceive any of our boxes injured, or any thing gone out of the waggon; but one of the cords of the hind curtain was cut off. We suspected the waggon had been attacked, and that the dog had driven the assailant. It is well for travellers to have a good dog. The morning was wet; but we went on about 6 miles to a good Tavern kept by James Caldwell, where we stopped to breakfast. The rain increasing, we put the waggon under cover, and remained there that day. We were kindly treated, in the midst of the woods at little expense. There was not much land cleared about there. They have good coal near by the house, where they can take it up near the surface as they want it. How highly favoured is America! In England, they have to go down in shafts at great expense and danger too.

12th. The roads were wet, and some parts hilly. About ten miles on we came to an Inn, where we took dinner. From thence we had a long hill about two miles, when we came to a new town, called *Brooksville*. Here we put up for the night, at a good Inn kept by a man called Clark. We were informed that about four years ago, where the Town now stands, was a wood. We met the landlord a little before we came to the town, who invited us to his house, returned with us, and shewed us no little kindness, though we had not known him before.

13th. We went on to a neat little town on a flat piece of land, called Shippensville, where we took dinner. Then we went on to an old noted Tavern, called Potter's Tavern.

In the evening, a few miles before we came to Potter's, at a little village, my wife went into a bread shop to buy some bread, (as we generally took our provision along



with us) on asking the price of a loaf, an elderly man took up a loaf and gave her. She asked the price; he told her it was paid for, and desired her to take it. This is one of many kind providences, which has attended us in our travels. To God be all the praise, who can support his ministers without tithes. At Potters' we had good accommodations, and cheap.

14th. In the forenoon we had a very hilly road; and very rough going down the steep hill to Toby-creek, a large brook between two lofty hills. About two o'clock, we came to an Inn on a fine level farm. The Inn was kept by two old people of German stock, who were as Germans usually are, kind and obliging. He had a spacious farm, well saved hay, and excellent accommodations for man and beast. The open view opposite his door, was a pleasing change, after coming through so much woods of tall trees hooding the road. At a German's house, one may make sure of honest, generous treatment,—at least, I think, ninety nine times out of a hundred.

On the way, a Methodist local preacher from England overtook us,—a miner, who has been living at Bellfont, employed in the iron works. He had had great success in his worldly business. We soon got acquainted, he having known about our Society in England. We put up at an Inn kept by one Hayes, who also keeps a Turnpike gate. Ministers travel free of toll, but not having an American licence, which I had not thought necessary, the woman thought she could claim payment; so not willing to have a dispute, I paid her. This Inn was not one of the best, and the woman's tempers not much better than the accommodations: but for one night we put up with both.

15th. The road being hilly my wife and I walked on before. Getting into a wood, and being warm, we sat down under the shady trees by the side of the road. The stage coach coming on, I looked up and saw my little boy by the side of the Coachman: my son looked at us, smiled, and said nothing. Soon the coach stopped, and one of my daughters looked out and beckoned. My wife went up,—the driver put her in, and went on. Our waggon came up after, and the road being level, and

then a little down hill, we got on well, and came up with our company at the Alleghany river, where they were waiting for us at the Tavern. We found that the Coachman overtaking the children walking over the hilly ground took them in, and finding we were their parents would have taken us in also, without receiving any reward. How encouraging for Ministers to labour among such people, whose hearts the Lord opens.

While at the Tavern, my wife, daughter, and son, waiting for us to come on, the latter with two other children took an excursion on the river, one of them in play began shaking the boat and nearly upset it : but to prevent their play he amused them with a little anecdote, which drew off their attention, till he ran the boat to shore, and so prevented further danger.

We crossed the Alleghany, in a flat, as over the North branch of the Susquehanna, and going over a little plain about a mile, came to the town of Franklin, where we had intended to tarry over night. We went to an Inn, and found it a dear place to stay. On this my wife and two daughters agreed to walk on to an Inn which we heard of four miles on ; and as our mare was put up, we males remained, purposing to follow in the morning ; so we settled with the Landlord in order to start early.

Lordsday 16th. We got up about four o'clock, made ready and set out. We had a hill for near a mile, then it was more level, but still rough and stony. About two miles and half, or three miles from the town, we saw a farm house before us, as we drew near, my wife came out to meet us, and to inform us of the kind providence she and her daughters had experienced. That being benighted, they called at that house to enquire for the Inn. Old Mr. Vincent, a methodist, the farmer who lived there, invited them to lodge there for the night ; and as she expected me to come on, he wished me to preach there that morning. This was very acceptable to us, to have quarters with pious people on the Sabbath, and a place where we could have meeting. Here we were received as with open arms. We took breakfast, and I went with the old man, our new friend, to the chapel about a mile off. When we came the preacher was in the pulpit. It was

the first time of his being there since his removal after conference. He sent for me to come up in the pulpit, and kindly invited me to preach. As he was also a stranger, I thought it more judicious for him to speak first, which he did, and I followed. A travelling preacher was there also belonging to another circuit.

After preaching I was invited to take dinner with the preachers at a farmer's house near the chapel.

I spoke at the chapel again in the afternoon. In the evening my Wife spoke at Mr. Vincents. We had several pressing invitations as we went on to go no further but labour among them at different places, and an offer to one of my daughters to have a school in this place.

17th. It was very warm in travelling through the lofty woods. The road was rough and hilly. But a waggon came on and took some of us, and part of our luggage on to Mercer, where we put up for the night. We travelled about 20 miles ; had it been good roads, probably we might as easily have gone thirty. But the good providence of God sent us help in time of need. The waggoner put us to a good lun, where we drove into a yard with door to lock up.

18th. In the morning had 2 of the mare's shoes removed, which cost  $18\frac{3}{4}$  cents. It being market day, I asked the price of flesh ? A butcher told me from one to three cents per pound.

The waggoner going as far as Sharon, we went on together, about fourteen miles, where we arrived about noon. Sharon is a new town situated in a pleasant valley, about a mile from the line which divides Pennsylvania and Ohio. My little boy going up the hill went on before and stepped first into the Ohio State. At Sharon we put up at a good Inn kept by a man called Porter. He was not at home, but his wife well supplied the place of both. A more clever woman I have rarely seen ; and moderate in her charge. There is fine land about Mercer, and on to Sharon.

We rested in the heat of the day till about four o'clock. We had a high hill to ascend, and then to descend. As we went down, the bolt of the waggon which confined it to the fore axletree broke. A farmer being near cut a tough piece of wood and put in its place, and we went on

without any damage. Had not this man been near it is likely that we should have had some difficulty ; but still a kind providence followed us. The farmer said he once met with the like occurrence, and put in a wood pin which lasted a long while. About two miles and half on, we came to a village called Brookfield. It was dark before we got there but we got on without any more let.

Brookfield is a pleasant village, on an open level ground, two roads crossing at right angles led through the village.

19th. It was a fine morning, and we had a fine level smooth road about six miles to a place called Centreville, where another road crossed our's at right angles. We then turned to the right towards the west, and about six miles on, came to another town called Youngstown. This is a very pleasant town, built on a plain, the river Mahoning running at the west end of it. We took dinner in the portico of a good Inn, next the garden, it being a cool place. Saw a well drest daughter or two, without stocking or shoe, as is common : but it seemed strange to English females. We went on about nine miles to a neat little town called Canfield. The road was hilly, and we were willing to stop. We put up at a good Inn kept by one Deming. Before we went to bed, he proposed family prayer, which is not very common at taverns in England. Both the Landlord and his wife appeared religiously inclined, and did not wait for us to propose prayer : but proposed it themselves.

20th. The weather being warm, we had found the advantage of starting early, and went to New Albany, about seven miles before breakfast. Here was a steam flour mill. About three miles on we came to a little town called Salem ; and about nine miles from Salem we came to a new town called Georgetown, where we put up for the night, at the house of a German called Stoffer, where we were kindly treated. In the chamber where we slept were seven windows :—glass is cheap and no window tax.

21st. It rained heavily, which detained us till noon. The rain ceasing, we went on by way of New Alexander ; then we entered on the Pittsburg road. Near the village I saw a man plowing between the rows of Indian corn. On enquiry I found they were tilling wheat.

Before they cut the Indian corn, they sow English wheat, and with what they call a *shovel plow*, turn it under furrow. They cut the Indian corn, and the wheat grows in the same land,—with but little labour, crop after crop, the land bringing forth in abundance. We went on a little further and came to a village called Chambersburg where we lodged.

22nd. A few miles from Chambersburg, we came to a place called Franklin, which is laid out for a town, and partly built. My wife and I walking a little before the carriage, a man came forth addressing us as English people, and spoke of a young English man who had lived near by with a relation of his; and praised him for his good behaviour, at the same time expressing a desire that we might see him. The young man being at work near the road as we went on, we had some conversation with him, which I here insert for the encouragement of other pious discreet young men who may feel it their duty to emigrate. He informed us that he came from Derbyshire, —had lived one year as an hired man near Philadelphia. The next, which was last year, he removed to the farm on which he was then working, and lived as a hired man, for an hundred dollars;—that this year he rented the farm on shares, or in equal divisions between him and his landlord, he having the Landlord's cattle to work, and his board in the house over and above the share, or rent.

He said his name was Abraham Blanchard,—that when he came to America he had very little money; but in two years he had paid for fifty acres, out of a hundred acres of land which he had bought. His year's board I consider a gift for good conduct, as I never heard of more than half shares, when the tenant has the stock.

It is common in America for a landholder to let a farm on shares; and sometimes a farmer lets a field or two on shares, for one year, two, or more as may suit both parties. He kindly invited me there to preach: but it did not lie in my way.

As we went on we bought potatoes for five cents a gallon, a great difference, between this place and on the Alleghany mountain for the price of provision. All who travel over

those mountains, or like places, would do well to take sufficient with them —this we learnt by experience.

In the evening my wife called at a house to enquire if they had any bread to sell? The woman not having any bread, but having an apple pie gave her half of it. Who can help respecting Americans?

Coming to an Inn a mile and half short of Canton we put up there for the night in preference to going into Town. The landlord was called Hane of German descent. Here we found a kind, and obliging family, and comfortable quarters for man and beast.

Lordsday 23rd. Finding we were near Massillon, I felt a desire to see some of the people I was going to labour among; or at least to know where the friend was who had at first invited me when at Harrisburg, and on his letter directed me to call at Jacob Gregor's (who was his brother) a shopkeeper in Greenville five miles from Massillon. I went to an Innkeeper to borrow a horse. He said his horses were gone out, and had only a colt, a Stallion, home; if I would I might ride that. On my accepting it, he put on saddle, bridle, and Martingal (the latter a rare thing in America) and I rode on safely to Greenville. In the afternoon spoke to an attentive congregation. In the evening returned in safety. The horse was a little unruly at one time on seeing some other horses: but a kind providence preserved me, and brought me on in safety.

The distance was thirteen miles the charge  $37\frac{1}{2}$  cents, one shilling and seven pence English.

24th. We passed through Canton, the county town of Stark county; there seemed to be good land in that neighbourhood, and much cleared. We also passed through Massillon. This is a new town built since the opening of the canal, which is at the foot of the hill below the town and leads from Lake Erie to Coshocton, and to the west, to Junietta, Harrisburg &c, to Philadelphia. These canals give impulse to trade, and land near them is bought to advantage. A man that buys land through which the canal is cut, may possibly build a village or town, and multiply his capital many fold.

About noon we got to Greenville. While there, rain fell heavily, so we remained over night. In the afternoon

some men opposite the door of the house where we were, killed a bullock. Instead of putting it into a house as in England, they killed it similar to killing a deer in the forest. They drove it into a pen, and cut its throat ; skinned it on the ground, as they might a dead horse, cut it up, and so set an end to the short action ; and this in the midst of a storm of rain, which they appeared to heed no more than if it had been only light leaves falling from the trees about them in a sunny-day. I partly account for this through their being so much used to hunting in the woods. The woman of the house where I slept, informed me that the Sabbath week before, they had a sudden death in the house. A man who was an inmate in the house while sitting at breakfast fell with his face on the table ; one of the men took him up, and lo ! he was dead. How soon life is gone. Who will not fear him who can kill, or save alive ?

25th. A fine morning ; we set out early to get to Franklin township the place appointed for us to meet J. Gregor. On the way such a thing occurred as I could scarcely have credited, had I not seen it or had it from the best authority. A little bitch, apparently half fox and half dog being given to our companion at a Tavern some days before, got before one of the forewheels which ran over it, and before it could rise the hind wheel took it, when the waggon stopped and it rested on the little creature. The waggon moved off : but the little animal not being dead, though to appearance nearly cut in two, we carried it on in the waggon, not willing to let it perish in the wood, and to our wonder it recovered, and became well and lively as before. Who can account for this ?

We passed through a little town on the side of a hill called Dover, having one long street, leading from bottom to top of the hill.

About five miles before we came to Wooster, we took dinner at an Inn kept by a man and woman of sour tempers, unkind manners, and high in their charges.

Wooster is a pleasant town, the county town of Wayne. Two roads cross each other in the middle of it, leading from east to west, and from north to south. There is

rich land in this neighbourhood, which might be cultivated to great advantage, and an abundance of it.

Going from Wooster to Franklin, we were benighted, and the road was almost a continual change of hill and dale ; but just as it became dark a man overtook us going near the house to which we were directed. He proved to be one of the society that had invited me there. He became our guide through a wood of tall trees where there was scarcely any road to be seen by night, the leaves having fallen in the road as well as out of it. One of my daughters having on a light coloured frock, walked before with the man and me, so that those behind could see where to drive the waggon ; and at last we arrived at the house of the farmer called Samuel Metzler in safety.

This was another kind providence ; the Lord sending us a guide at the very time we wanted one, to conduct us over this bye road through the wood where was no one to direct us.

This journey was about 450 miles, having been one month and one day on it ; and all arrived in good health and spirits. Praise God.

26th. On looking round, we were much pleased with the appearance of the country. Samuel Metzler has a fine farm of rich land, and almost a new brick house. Farmers often build *Log* houses at first, then when they increase in property, a better house is built, called *the second going over*. He said he was a poor orphan boy bound an apprentice, and now has 260 acres of land, which he has occupied five years.

After breakfast John Gregor who invited us out there, came to see us, and several other friends who had heard of our arrival.

Several friends went with us to see a neighbouring farmer called Tate, at whose house we took dinner. He is one of those who have preaching at their houses. We gathered some black grapes that were hanging thick on the trees, as we passed through the wood. We looked at two little farms ; the land of one about 10 acres to be sold for 130 dollars : the other 16 acres, about 10 cleared, to be sold for 7 years, for about 50 dollars.



there knew the way either to Franklin or Millbrook. About 5 miles on, coming to a farm, I found I could get some oats in the sheaf, so I halted and fed. In the meantime I had some conversation with the people, a widow and her sons, and found they were a few years from Ireland, who from a forest had improved it to a good farm. I prayed with them and went on, having an invitation to call again. They seemed as sheep without a shepherd. Where are those who say they are called to go into the world and preach, and those that the Lord hath made His stewards to assist those who would go if those stewards were faithful? About two miles on I crossed the upper ford of the Mohecan, and rode up a narrow valley, with high hills, on each side, all covered with trees. A still, quite, solemn ride, and entered on the road I came on, and arrived home by daylight. What a blessing for a traveller to have a good horse. My mare\* I count the best saddle beast I have rode for twenty-eight years: her motion being almost as easy as a cradle, and as swift as I desired without either whip or spur.

10th. It was heavy rain the former part of the day, and to favour the Mare I walked to Millbrook: having to pass a prairie I had to wade through mud over shoe, and no house being near the School-house to change in, I stood and spoke as I was. I lodged at S. Scherrick's (pro. Sherrick) where having warm water to wash my feet, a comfortable supper and bed I took no cold. May the Lord reward them.

\* There is something interesting in the history of that Mare. We bought her of Judge Dimmick near Bethany, who was about to remove far west, by water. The dam of that Mare was found in a Wood near Bethany tied fast.

A short time before she was found a man of genteel appearance riding a fine mare put up at one of the Inn's in Bethany, and was seen at the Inn counting a large sum of money. After taking refreshment and resting, he departed.—The Mare was found as above; but the rider was not known, nor could he be traced any further than Bethany. The Mare was taken care of, and from her came that one we bought.

This may fall into the hands of inexperienced travellers; to such I would say, never expose in word or deed, much money. Keep it out of sight; and be shy of strange company. I could say more but my limits are narrow.

11th. I accepted an invitation to breakfast at the house of an Englishman from Yorkshire called Joseph Northgrave, who had been over about twelve years. A pious man, once a methodist : but now in no Society for reasons which he explained.

Lordsday 14th. When I came to Wayne I found there was Allbright preaching near in the forenoon. As it was to be in German, I thought not to go : but being advised to go, and speak in English, I went.

The preacher, called *Lightmer* gave me an English Bible and shewed me the text, Eph. v, 14, read it in German, and desired me to read it in English. He concluded his sermon and sat down, and gave me an invitation to speak. I then spoke (as may be supposed) in English. I think most of the people understood both languages. In the afternoon and evening I spoke at our preaching place.

15th. Came on part way with one of the Allbright Society, who gave me some information respecting their separation from the Methodists. Mr. Allbright, he said, travelled with the Methodists, but the Germans not well understanding English, he by consent of the Methodists, preached in German ; a revival took place and they became a separate people. After the death of Mr. Allbright Mr. Tricebox became a leading man, or elder. He and one of the Methodist Bishops met to arrange about a union. He asked the Bishop what was to be done with the people should they join ? The Bishop replied, come on trial. And what with the preachers ? He said those who could preach in English should preach, and those who could only preach in German should be silent. Mr. T. replied, God forbid. So they remained a separate people.

17th. In the evening went to a new place to preach, at the house of Adam Wicker a farmer and gunsmith. An old Methodist friend and some others took part in the meeting.

After we had concluded a man entered into an argument with John Gregor on regeneration, contending that there is now no such thing as being baptized with the Holy Ghost. I was afterwards informed that he was a

Camelite preacher. Alexander Camel, or Campbell, was once a Baptist preacher ; and reported to be a man of superior gifts. He knowing that if Baptism could not be proved to be a saving ordinance it might be dispensed with, as it must be a saving ordinance or not a saving ordinance, one or the other, and not willing to give up his *favorite* doctrine of Baptism, decided on the former opinion, and held Baptism to be a saving ordinance. On this the Baptist Ministers taking the alarm of *heresy*, called him to an account : but not being able to make him recant, a separation took place. Many followed him, no doubt glad of the *ingenious* discovery of so easy a way to heaven. I was informed that one of his preachers boasted, he could make christians as fast as a man could cast bullets ; and that Campbell was arrested in the meeting house by the civil officers for an illegitimate child, and the next Sabbath day he immersed four persons !!

Lordsday 21st. I spoke at S. Metzlers meeting room ; a large room under his granary, prepared for the purpose. After meeting John Gregor went to the Brook below and immersed three men and four women. It is common in America for Methodists, and several other denominations to immerse if the person desires it.

One of our hearers returned with me to dinner, whose name is Mertz, and gave us some of the history of his life. He said his father was a Physician from Germany, and after serving professionally with Gen. Washington, lived in Philadelphia. He himself when young corresponded with a young woman of Philadelphia to which his father was averse, on account of money, [the love of which is the root of all evil] not willing to cross his father he gave it up ; and became almost distracted. He concluded on lingering out a *single* life some how. Having an uncle a ship Captain, he took a voyage with him to the East Indies,—spent several years and many hundreds of dollars in travelling, too long here to relate ; at last returned to America, still “ Seeking rest but finding none.” Meeting with a pious woman he married her, and soon obtained rest for his soul. Having spent nearly all his property, he learned to make shoes,—lived about two miles off at a place lately laid out for a town called Moorfield, on the Millersburg road, where, as is usual for Mechanics in this

country, he has a farm as well as his trade ; and seemed comfortably settled.

25th. Our next door neighbour is a labouring man ; Conversing with him concerning the manner of living in that neighbourhood, he appeared pleased with his present landlord ; but complained against the hard dealing of a former landlord, who would not accommodate him on fair terms ; but charged him eight dollars for a house, garden, and keeping of his cow for one year. I said I suppose you thought that dear. He shook his head, and said he knew it was, for others at the same time rented for six. He now rents a much better house, garden, keep for cow, two heifers, seven teen hogs, (the latter chiefly in the woods) and hay for the cutting and saving.

He said he bought his seventeen hogs for three dollars. A sow and seven pigs for a dollar and half, and a sow and eight pigs for the same sum.

Some poor men in England would think themselves rich, in having three head of horned cattle, and hay for them for cutting and saving, and seventeen hogs, a good house to live in, with a rich garden, and a fine spring of water running by, for twelve dollars, or two pounds and eleven shillings sterling a year.

26th. My wife and I set off for Danville, in Knox County. In the evening we got to Millbrook and held a meeting in the school-room, where we both spoke. In the neighbourhood of Danville we held meetings in various places, where I took in a circuit.

29th. We accepted an invitation to visit some neighbouring farmers, one of them Mr. Cash, late from Bethany in Pennsylvania, an acquaintance of some of my family. He has bought 150 acres of rich land, in a beautiful valley ; about 50 acres of it under cultivation, with a neat orchard, being near the river Mohecan, counted one of the most beautiful streams in America. He had bought it about a year before, for 450 dollars, including produce, worth about 50 dollars in the bargain. I count it as rich natural soil, as I have seen in Ohio.

In passing some farms, the stable dung &c. was thrown in the road ; some had apparently lain there for years, because they will not be at the labour, or they think it

not worth spreading on the land. I was informed that the dung in one farmer's stable accumulated so much, that at last he took down the stable, and removed it to another place. An English farmer would soon find out a better method of getting a clean stable. It was said the dung was four feet high before he removed the stable.

Land here is easily cleared, some places a little bush, and other places none. They cut a few trees, and girdle others. They make fences, or build houses, or burn those they cut down. Those they girdle, (the bark chopped all round and taken off,) bear no leaves to shade the land, and die. The farmer informed me he could get the land cleared fit for the plough, for three dollars and half an acre. They sometimes plough, and sometimes only harrow in the first crop. Sometimes in flat land which they intend to keep for meadow land, they sow grass seed on the snow, in order to see how thick to sow it, and so without plowing, or tilling any grain, wait the hay harvest. Americans do not like to work hard, hence they contrive to have enough to live on with little labour. One yoke of oxen, or pair of horses, is a team for a plough or waggon. The boy or man ploughs without a driver. If it be a pair of horses he has reins, sometimes about his neck, at other times in one hand. If it be oxen he has a small whip. The cattle are very tractable, they generally do as they are bid. I account for this in some measure by their salting them, as they call it, that is, they give salt to sheep, oxen, and horses, once a day, or once in two or three days. Cattle like it much, and will follow a person from one end of a field to the other, if he has salt in his hand. I verily think a thorough-bred English farmer might return as much on 50 acres, as an American would on a 100 or 150 on land of the same quality. Labour is considered the dearest article in America, therefore they contrive how to save it.

Returned to Danville, and my wife and I held a meeting at Richard Banbury's, after she had spoken, a stranger prayed with fervency. When the meeting was closed, he shook hands lovingly as a brother, saying, though we were called by different names, he hoped we were one in Christ. He said that he was a clergyman belonging to

the order, commonly called the Church of England;—that his name was Bromscum, living at Mount Vernon, the County town about 15 miles off, and invited me there. My wife and I were agreeably surprised to find a Church of England minister there, and more so to hear him pray with so much life and power.

31st. Having left an appointment to be at Millbrook in the evening, about 30 miles, we set off early. We got in good time to our appointment, though satan would have hindered us. Riding over a log bridge, the mare my wife rode, stumbled and threw her off; but she received no hurt, only a little fatigue and concern, for the mare set off at a swift rate, through a wood, and no person that we could see approaching to stop her. However by remaining behind awhile, she slackened her course, and taking a circuitous way, I got a-head of her, and we got in due time to our appointment.

November 1st. My wife and I visited some friends in Millbrook. When we arrived home, we found letters waiting for us from our daughters in Pennsylvania, and her in Virginia. They were refreshing, as good news from a far country. My elder daughter being governess in a doctor's family in Virginia, who wrote me also, saying, he had had one hundred and sixteen cases of Cholera, and had lost only seven,—bless God who hath preserved all our family.

Our daughter wrote us that the doctor had more patients than all the other doctors there about, some had come tumbling into the yard, who after their eyes were sunk and limbs stiff had been restored. His method of putting them in hot water, and giving them charcoal water was very effectual.

Lordsday 4th. I accepted an invitation to go to Wooster, to what is called a two days meeting. A preacher formerly belonging to the German reformed church, had appointed the meeting, which was held in the Methodist Chapel. After preaching one of the Methodist preachers met the class. In the afternoon the German preacher immersed three men, a lad, and two woman in the Brook below the town. He enlarged much on Baptism, applying it to immersion, and asserted that it was the answer of

a good conscience towards God. For my part I believe the apostle Peter meant quite the opposite: that it was not the washing of the body that produced a good conscience, or procured salvation, but that the design of the outward ordinance, whether washing or sprinkling, typified the inward washing, or sprinkling of the blood of the Lamb of God: this applied by faith clears the guilty. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, (not *puddle* [water].) The faith in Christ is followed by the witness of the Spirit, whereby the believer is enabled to say, therefore being justified by faith (not by immersion) I have peace with God through my Lord Jesus Christ. Romans v, 1. I do not condemn immersion; nor do I like to hear others condemn sprinkling so often mentioned in the Bible as a figure of cleansing.

6th. Set out with one of my daughters to Danville where she went to keep a school, and arrived there the next day, nearly twenty miles of the way through woods. They cut down the trees and brush, and travellers are to make the best of their way over the stubs. Some people in England have a frightful notion of wild beasts being in the woods but I do not recollect that we thought of seeing any all the way.

8th. Spoke at Danville in the Methodist chapel, and in my own circuit about a week.

Lord's-day 18th. Spoke in the forenoon at a farmer's house. Mr. Northgrave spoke also much to the point.

In the evening I held a meeting near our house. When I returned home, our next door neighbour who was about to remove with his family some miles off, had brought a waggon and horses in order to carry off his goods next day. I was somewhat surprized at this, as he was a professor, and had been immersed a little while before.—What a delusion to trust in outward ceremonies.

23rd. Heard a Methodist preacher near Millbrook, where he baptized four grown persons, three young men and one woman.

The preacher, sung, prayed, and read to the candidates the Apostle's creed, to which they all assented. Two

of the young men chose to have water poured on their heads. They kneeled down by the side of the stream, and the preacher took a bason, dipped up the water, calling each by his christian name, and poured the water on their heads, saying, I baptize thee in the name of the Father, Son, and Holy Ghost. The other young man and woman chose to be immersed. The young man pulled off his coat, and went into the water in his other clothes, except his hat. The woman had a handkerchief about her head, and her usual clothes on. The preacher spoke on the subject with much propriety, holding it as not essential in what way water was used in baptism, whether, by sprinkling, pouring, or immersion, as neither was expressly commanded in the New Testament. We had snow in the forenoon ; but this did not prevent their going into the water.

Warning to drunkards : a droll, but awful anecdote, taken from the Philadelphia Courier, for Saturday, Nov. 17th, 1832. On Wednesday evening last, Mr. Ingley of Auburn, Ohio, was returning home, in a state of intoxication, and fell into the ditch by the road side. A man passing by discovered him in that situation, and mistook him for a *Bear*. He returned about half a mile to a Tavern, made known his discovery, procured a rifle gun and a light, and went back in company with three or four others, and when they arrived within a convenient distance, he still lying helpless in the ditch, they were so confident that it was a *Bear*, that one of them immediately fired and killed him instantly.

The reader may guess, how strange a thing it is in the States for a man to be seen lying drunk. Let all who go to America take heed, lest the Rifle-man should find them.

Lord's-day 25th. Preached at a new place where a farmer had invited me, about two miles west of Millbrook, in a School-house. Mr. Northgrave accompanied me at whose house I lodged — A true Gaius, an honour to our native land, and an acquaintance of the late Mr. Bramwell.

The farmer who had given me the invitation took me



and three of my friends to dinner, and seemed desirous of knowing what he must do to be saved.

26th. I returned home. In the evening, a neighbouring farmer called Kettlewell, came for me to aid him in writing a letter to his brother in Pennsylvania, to inform him of the happy change that he had lately experienced in his soul.

He had been under serious impressions for about eight months; and about two months ago he went into the wood and spent some time in earnest prayer. Finding no answer he retired into his house, went into a room, and in his distress threw himself on the bed. The Lord did not despise the sorrowful sighing of the prisoner of hope, for before he rose from his bed, the Lord set his soul at liberty. His wife also, and her brother who was a lodger in the house, found that Jesus Christ hath power on earth to forgive sin.

28th. As I returned from Wooster, a farmer and miller by the name of Richards, invited me to preach at the School-house near him. He informed me, that when he first came there he had thirty-miles to go to mill; now there are two mills within five miles. This part of the country is improving much.

The weather to-day frosty, clear, and fine. I have found it changeable the few months I have been in this State, yet healthy, and the water soft, clear, and good. Before I went to the Ohio I was told that the water was bad, and the country unhealthy; but I found it the reverse.

30th. Set out for Danville. In my way called to see Peter Wicker, a young man ill of the Pleurisy. I found him very low. His brother Adam with whom he lodges informed me that the doctor pronounced him in a galloping consumption. Both brothers have been lately converted to God. On the 17th of October the first time, Adam had preaching at his house, Peter appeared to be under serious impressions. The next morning before I came away, I went into the shop and conversed with Peter alone. He expressed a determination to persevere in seeking until he found mercy. He and his brother came night and day to the meetings several miles at diffe-

rent places while he was in health; and when sickness assailed him, he found that he had not been too diligent, nor sought the Lord too early.

Adam informed me that Peter was taken ill the Friday before,—on the Saturday he became delirious, sprung out of bed : but through weakness fell on the floor, and Adam thought he would have expired.

Peter said he did not recollect any thing of it. What an unfavourable time this would have been for him to make his peace with God. But now there was no wild uproar within the soul at death's approach ; all was peace within. He said he was resigned either to live or die. Praise God, he doth not let his servant's labour in vain.

After spending some time with him in prayer, Adam became so much affected that he broke out in prayer also.

I went on my journey under the probability of seeing Peter no more in the valley of tears : but in hopes of meeting where the inhabitants shall not say, I am sick ; and with the pleasing reflection that I had not run in vain nor laboured in vain even in this place.

I went on to Mr. Northgrave's, who had appointed to accompany me about fourteen miles, where he intended to go to visit one of his friends.

It had rained in the night, but the forenoon was dry, mild and overcast, something like an April day in England. About two it came into mild rain,—wind about South.

December 1st. Dry morning, cold, and cloudy, wind N. W. after awhile, a little snow.

About six miles on, I passed by a lake about three miles long and half mile wide, called the big lake, to distinguish it from lesser ones ; where is much *perch* fish. This was in Holmes County.

I had heard of the great skill of the Indians in travelling through the woods ; that though the weather be cloudy or foggy so that they cannot see the sun, yet they will make sure their point through the woods for scores, or even hundreds, or thousands of miles.\* This to some

\* Let the reader bear this in mind when he comes to the account of the *Flat Head* Indians.

may appear unaccountably strange or even incredible ; but in America it is such a well known fact that a man would be in danger of being laughed at for a fool, who would question it. The art of doing this I was unacquainted with before this journey. Mr. N.—informed me it was by observing the green moss at the bottom of the trees near the ground, which moss is always on the north side ; the south side being exposed to the sun soon dries but the north side of the tree being damp favours the growth of moss.

Mr. N. and his son had to turn off from my way awhile, on some business, and appointed to meet me at such a place. As I came by a farm, I went to the door to enquire if I was in my right road ? It was near noon, and the woman was cooking dinner. I being on foot she asked me to sit. I found she was preparing *Johnny-cake*.\* I had heard of Johnny-cake, but had not seen any. On mentioning this she invited me to stay and take dinner. Soon her husband came, and I found the Johnny-cake an enemy to hunger, and a friend of the stomach, added to good beef steak, or ham rasher.

I went to the house of J. Smith where my friends had appointed to meet me. He was an Englishman, and a Methodist. He gave me an interesting account of his conversion since he came to America ; which I forbear to relate, as some may think there is no one comes from the other world to warn sinners to repentance. He confessed himself to have lived a dissolute life, being addicted to drunkenness, swearing &c. but now is acknowledged by his neighbours to be a pious man, is much respected, and a preacher of righteousness to others.

Though Abraham knew a supernatural warning (or one rising from the dead) would not convince the brethren of dives, it is no proof, to me, that it would not convince another, or that such means is never to be used.

Lordsday 2nd. While at breakfast, we heard an out

\* Johnny-cake is made with Indian corn meal tempered, laid on a board about two feet long and about 9 inches wide ; placed in an inclined position towards the fire ; when one side is dressed, then the other side is turned towards the fire. Probably in allusion to this ancient way of cooking the prophet Hosea chap 7, 8 said *Ephraim is a cake not turned*.

cry among the children in another room. A log of burning wood had fallen on the wrist of a little boy while amusing himself with some paper by a large fire, and tore off the skin as it rolled over it. I called for some vinegar and immersed the arm in it. In a short time the fire was extracted, and the child had ease. They had no charcoal, and I put on a white-bread and milk poultice without that part of the medicine.

In the forenoon we went to hear one of the Methodist travelling preachers about three miles off, Mr. Hazard, a plain man, one of the old stamp. He spoke on Rev. iii. 8. when he had concluded he asked me to speak. After which he met the society of men, and I the women. Mr. Daniel Drake who receives the preachers took Mr. N. and me to dinner with Mr. Hazard. Mr. D. and his wife shewed us much kindness, and sent an invitation by me to my wife to visit them also.

After dinner Mr. Northgrave accompanied me to a town about four miles off, called *Loudenville*, where the Methodists have no preaching, having, according to report, been driven off by the wickedness of the people, and the opposition they met with.

My friend Northgrave and I having arranged our plan of storming this strong hold of satan, he the day before went that way and talked with Esq. Strong the chief man in the town, and obtained leave for a preacher from England to preach in the School house. When we came there was a good fire, and candles provided, and some people assembled; and when we concluded one whole candle remained that was not wanted; which was better than we expected, for we took candles along with us, not anticipating such favourable reception. What shall we say, the hearts of all men are in the hands of the Lord, and He will send by whom He will send. Perhaps the sound of a preacher coming from Europe might have given a turn to the feelings of the people, seconded by the Divine influence. The congregation were still and attentive, as if they looked with both eyes, and heard with both ears.—The 'Squire was the last of the congregation who left the house, and enquired of Mr. N. if we were provided with lodgings; but being expected to return to Mr. Smith's

(who was gone to his own appointment) we preferred going thither. We had a fatiguing day; but returned joyful having the Lord on our side.

3rd. On examining my little patient, there was no kind of blister, nor humour; but healing well, and the child quite easy, running about as usual.

As I was about to proceed on my journey a messenger arrived from one Mr. Sheet, a farmer and hatter, living near my road to Danville with an invitation to preach at his house. Mr. Smith expressed his surprise, that this man should have any desire for preaching in his house, as he seldom or ever attended preaching, and had opposed his wife's going to hear.

As I passed by, I went in, and found Mrs. Sheet unwell, she was also under very serious impressions, I made an appointment for the next Friday, prayed with them and went on.

I went to the Northern ford of the Mohecan: but being on foot I had to cross in a Canoe, which is a tree hollowed out. A farm house being near the ford, I went there to be put over. No man being near, the farmer's wife offered to put me across. In conversing with the woman I found they had no preaching, nearer than 8 or 9 miles.

I went into a Canoe for the first time. The woman directed me to sit in the bottom that it might be steady, and not upset; for it requires much care and skill to pass in them. The woman expressed a doubt of my getting over the mountain; but I felt otherwise, thinking I could get through the woods near the river, well knowing the road from the ford about half a mile below, where I had passed when on horseback. On my making the trial I found my way obstructed by the steepness of the hill from the water edge so that I had to climb the mountain, or return. However I resolved on trying the former. Some places were steeper than the roof of a house; I had to hold by the bushes and creep on my knees to prevent my slipping, and rolling down into the river, which was at a great depth below. For had I made one slip, there appeared no possibility of escaping without a miracle. By slow degrees, and venturing now and then to slope the hill a little, I got safely to the mountain top; from whence

I had an easy descent into the main road. The mountain appeared to be about five hundred feet above the river. I then found the farmer's wife understood the danger of such an attempt.

I called at Mrs. Greor's, rested awhile, and was kindly entertained. There I saw an Irish newspaper, sent from one of her friends, which contained much country news; among other things of the fatality of the Cholera in Dublin. Have Dublin people forgotten it?

4th. Found my daughter had a favourable beginning in her School. I went to Mr. Cash's, about six miles from Danville, where I had opened preaching.

5th. Mr. C. went with me to visit a farmer about two miles off, lying ill. He for some years had belonged to the Baptist church. He expressed a confidence in the mercy of God. We had a solemn time in prayer; a brother of his being present, appeared much affected.

Preached at Mr. Sheets at the time appointed, taking it in my way home. I was kindly received by him and all the family, as a Divine messenger.

Lord's-day 9th. In the forenoon, heard a Camelite, or Campbellite preach at a school-room a few miles from our house. He had begun his discourse before I came, so that I did not hear any text. His drift appeared to be in pointing out the inconsistencies of other professors, whose conduct did not agree with salvation from sin. As they put water Baptism by immersion, in the place of regeneration, and hold it to be a saving ordinance, they by despising others seem to suppose it would exalt their own system. After preaching, he went to the mill-stream below, and immersed a young woman; the water was so puddle, that no bottom could be seen. He then invited any one else to come forward. Soon another came, and was immersed. He then enquired if no one else would be baptized, and urged much the propriety of the ordinance. Then another consented to be immersed. Any one who-ever would, might have been immersed; for he invited, yea urged the people to submit to it, without making the least condition of repentance, or amendment of life, or any previous examination. This I can speak for truth; a drunkard, whoremonger, swearer, thief, or highwayman

might have been immersed ; for without *any condition* he offered to immerse any one of the congregation, (many, and a mixed company were present) and he seemed to rejoice when any one accepted the offer. He waited, expostulated, and urged, before the last came forth. So strangely can men pervert and abuse sacred things. Their clothes and flesh too, needed a good washing in clean water.

If theirs be a fit emblem, they were the more unclean by washing : but they will do to make up numbers, and for the preacher to say he baptized so many at such a place. Much like this has existed among another people, as to the manner of increasing numbers, which may be noticed in its proper place.

In the evening I spoke in the same school-house. It is painful to see error : but a blessed thing to be enabled to oppose it in God's own way.

12th. Set out for Danville, and took my son with me, calling for him at Mr. Kettlewell's, where he had been on a visit, before his departure. Finding the Killbuck Brook had overflowed the Prairie, rendering the road impassible, Mr. Todd, Mr. K.'s brother, one of the late converts already alluded to rode on with us a considerable way, to Lockhart's Bridge, about two miles further about and through the woods. We had to pass one flood : but all got through safe, our kind guide riding on some distance before in the water, that I might make sure my way. May the Lord record his labour of love, and manifested gratitude.

We went on to Mr. Northgrave's to dinner, then rode on to Mr. Drake's, where we slept. As we passed by the Camp-meeting ground on Mr. Drake's land, my little boy was much pleased in seeing the tents (or wood cabins) yet standing, preachers stand, seats &c. It was a large square cut in the wood by the road side : the square was formed by the tents. Within were three rows of seats, and four aisles, one on each side and two within, a log being laid next to the aisle and on these rested poles or boards for seats. At about equal distances were small platforms raised, and earth laid on the top for fires, instead of Lamps, to give light in the night. At the yonder end of the court (as it may be termed) was the preachers'

stand, before their tent, into which by steps they could descend to take refreshment and to sleep at night.

On the outside of the camp was a spring of water. Mr. Drake has granted this ground for five years, and those who erected the tents hold them as their own property for that time, during the camp meetings. When there is a camp meeting, they take their waggons and what household furniture and provisions they like, and go there as to a country house: place the waggons behind the Camp, and furnish their tents. Preaching beginning about the noon of the first day, they have time to set their house in order. Wood and water being near and plenty, only one of a family needs stay at a time to cook and look after the tent. The meeting generally lasts a week or two.

In the evening a farmer and his family put up at Mr. Drake's, who were removing from *Sandusky* to the south. When a Tavern is not near travellers put up at a farm house. There was one bed in the kitchen, in which I and my son slept. The travelling family slept in their own, spread on the floor, as waggoners do.\*

13th. Was a fine day, like spring. As the Mohegan was high, we went to the South, or Hebett's ford, though it was several miles farther than the north ford, because there we could depend on being put over in a canoe. The most part of the way was through woods of stately trees. After a long while we came to a little cleared land, which was a pleasant change: but soon entered the solemn silent wood again.

The farmer who lives on the Danville side of the ford, advised me to take off the saddle † and drive the horse into the river. The horse went obliquely before the

\* Waggoners carry their beds girt with a leather and buckle. At night the spread their bed in the Bar-room, and in the morn-gird it up and put it in the waggon, and go on.

† At that time I was not so well acquainted with crossing deep and rapid rivers, as since; but do earnestly advise the reader, should he have to cross in a Canoe, not to hold the bridle if he swims his horse, nor to drive it over with saddle or bridle on, if he wishes to save his saddle, or even to keep it dry. Take out the bridle lest it should entangle the horse.—I have heard of several persons in America being drowned in crossing rivers.



rolling stream, (the water being too powerful to go across to the road) and landed in a meadow.

I remained awhile in the neighbourhood and preached in different places. One morning returning from beyond the Mohecan there was no Canoe there. A man who was at the preaching went over in it, promising to bring it back for me in the morning. As he was not come I had to wait a little. The farmer Mr. M. Davison living on the river's bank informed me that he cut the first stick of the forest for building Wooster (which now is the County town of Wayne) before mentioned. He also told me that he was a soldier in the last war with England. When he was in Sandusky, nine miles off from where the Americans under Gen. Harrison lay, was a fort with 133 men, commanded by a young officer. The English were seven thousand, and with them three hundred Indians. The English commander sent to the fort a demand of surrender, threatening on refusal, that he would blow them to pieces ;—that Gen. Harrison also sent an order to the commander of the fort to bring away what he could, and burn the Fort. But the young officer refused to fly, and his men stood by him, determined to try the event of war against this apparently, overwhelming force, live or die. Should they overcome, they knew they would have their country's favour ; and should they be slain they had nothing to fear from the General. So they set to in fortifying themselves. They fixed wood spikes round the fort with a Bayonet nailed to each. Inside the fort was a ditch for the men to lie in while the enemy fired, their cannon loaded with grape shot, and every man having three loaded muskets by him. When the British came near the little fort, he said the first cannon killed eighteen men. At last the British retired, and those in the fort lost only one man, and that was through his own presumption ; for looking over the fortification, he said, he would kill one Indian, when a cannon ball took off his head.

Mr. Davison, said he came by the fort five days after, and then the ditch was shoe deep in blood ; so great had been the slaughter. Who can think of war without ab-

horring it ! I think by the account, the officer was Lieut. Croggan so famous in American history.

20th. Having put my son to school, I returned on foot towards my home at Franklin. I went on to Davison's ford : but seeing the broken pieces of ice floating down so thick, I feared to cross. I then went to Hebetts ford, where I crossed without much difficulty. The weather was cold but dry which made my journey more comfortable : but night came on before I got to Mr. Sheet's, and having to go through the dreary wood not seeing or hearing a human being for many miles, would to some have been unpleasant in the night : but I had confidence in Him in whose service I was engaged, who can restrain the wild beasts that roam the woods, and keep me by night from their power as well as by day. I was fatigued with my journey, and hungry enough, but a congregation being assembled for singing and prayer,\* I was desired to preach, and had strength given me according to my day, though having to proceed, without taking any refreshment.

21. When I came to the Prairie, about three miles from my house, the kilbuck having overflowed its banks, the Prairie was overflowed like a sea, and frozen. I had no one near to consult how to cross. However trusting in the Lord, I ventured on, having to cross about half a mile over a sheet, or sea of ice. I made one mistake through inexperience, which was likely to have been of bad consequence if not fatal. The sedge or wild grass grows high in some of those Prairies, and there was, here and there, some of the tops above water. As I came by a tuft, I thought it safer to pass over it, as it was not so slippery, for I had had a little slip or two, though not to fall. But the frost being lately set in it was weaker than I expected : and where it was disunited by the sedge weaker than elsewhere, so that it broke and I went down both feet. A kind Providence favoured me, I sprang up both feet safe on the ice, I can scarcely tell how ; but as if one had lifted me up by each arm as we would a child. Surely " He carrieth his Lambs in his Bosom." I went on : the

\* By this time Mr. Sheet's prejudice was so far removed, that he even permitted some of his neighbours who were methodists, to hold a prayer meeting in his house.

frost cracking when I got about half over ; but I walked fast and light as I could, so that I was always stepping on more firm footing, for there was no time to hesitate, I must go forward or risk my life. When I got on the opposite side, joy and gratitude sprang up in my heart. Soon my gaiters were frozen stiff, and my feet very cold ; but coming near my friend Kettlewell's, I turned in, put my feet in warm water, and with some thing comfortable to eat and drink, in a warm room, I soon got well, and felt no bad effects from the cold afterwards. Praise God for His goodness. A friend's house so near, was just what I then needed, and this was afforded me. Oh that men would praise the Lord for his goodness. I count that, one of my narrow escapes from death : when I look back, it seems nothing less than a miracle.

Dec. 25th. Visited Peter Wicker ; he was weak but still alive. The weather was like spring, fine mild and clear.

26th. In the night it rained heavily ; the day was nearly dry : but cold wind. In the country we are highly favoured with fire wood to mitigate the cold. The reader probaly would like to know how a country fire is made in America ? First a log about as long as the width of the chimney is placed against the chimney back ; then two irons something like hand-irons are placed transversely ; on these is laid a less log called a fore stick ; then on these is laid billets or lesser wood. By means of the fore wood resting on the irons there is a draught which soon kindles a good fire, and often burns night and day, with a little addition for a week or fortnight. Though the weather is changeable, the fires can be regulated, so that within doors in the coldest day it may be made like midsummer.

27th. Went to see a Mr. Swartz a Reformed methodist, living about 5 miles west of Wooster. He told me that in the separation at Pittsburg about two years ago, three hundred quietly withdrew in one day. Since that, they and the Reformed Methodists, comparing their discipline, and finding their views were alike, had united.

In the night it had been great rain, the roads heavy but weather dry ; in the evening it froze ; and became better travelling. In summer the roads are delightful :

but in winter where the earth is fine they are like a bed of mortar. They seldom mend the roads (except turnpikes and in the west they are scarce) when they do, they sometimes plow it and let it work its way, at other times they plow the water table and cast the earth into the road, in wet weather the horses sink therein almost to knees.

I have been told every man in Ohio above 21 years old, rich or poor, is bound by law to work two days in a year on the highways or get a substitute. At best they like to work easy ; and when on public work they do not work hard.

29th. Weather calm, clear, and frosty.

Being at the house of one Mr. Sigafuze he gave me the following account.

Some years ago he lived in Pennsylvania, from thence he removed to where he then lived in Ohio, having bought the land of his present farm which then was all a wood, he began to cut, build, and clear away for cultivation, and in plowing a field (behind his house) he found the bottoms of fourteen chimneys. Who can account for this, but that the country was once inhabited by a civilized people, now extinct ? It is well known the Indians have no houses, but live in *Wigwams*, or tents ; nor have they the knowledge of working iron.

I had the following receipt of Mrs. Sheet, by which she cured an old ulcer in a man's leg, of long standing, and which had baffled all tried means of cure. An ointment, made with red precipitate powder, mixed with fresh butter, and spirit of turpentine. It also cures the itch, and without any disagreeable smell.

To cure the gravel and stone.

Oil of Turpentine (spirit) sweet spirit of nitre, oil of Juniper, balsom of sulphur, each half an ounce mixed. Take fifteen drops in a glass of cold water three times a day.

Cough in aged persons.

Two drams of nitric acid, two drams of gum ammoniac ; pour on it a half pint of water, and triturate them in a glass vessel until the gum is dissolved. Take a table spoonful in sweetened water every two or three hours.

## A scald or burn.

1. Apply vinegar immediately, till the pain abates.
2. Apply the common bread and milk poultice, with the addition of the 8th part its weight of fresh burnt charcoal, powdered and sifted finely, and well mixed with the poultice.
3. As soon as any matter or watry fluid appears, cover the sore with powdered chalk, and occasionally anoint it with a liniment of two parts lime water, and one of linseed oil, mixed by shaking.

The charcoal poultice is good for all foul ulcers or sores tending to mortify, and bites of snakes.

To preserve butter a long while.

To two parts salt, put one part sugar, and one part saltpetre well beaten together ; one ounce of this is enough for a pound of 16 oz. It is said it will keep good a long while : but the butter should not be eaten under a month or two.

Putty, damp or old and dry dissolved in urine a day or two, is a sure thing to take out sweat-grease from the capes of men's coats, or to clean brass ; if groved or flowered take a brush and clean it with.

31st. Being about to remove to Danville into another circuit, Mr. Kettlewell (who has been already mentioned) and Mr. Todd his brother-in-law came with a waggon, and took us to his house for the night. After supper I informed my new friends in what manner some watched in the New Year in England. On hearing this, the family consented to hold a Watchnight-meeting in the same way. We sang, prayed, read, and conversed on the things belonging to our peace, till twelve. We then sat awhile in solemn silence.—It became a melting time, inso-much that Mr. Kettlewell being overpowered by his feelings, fell on his knees, and aloud poured out his prayer unto the God of our salvation. When he concluded, being entered on the NEW YEAR

January 1st, 1833. We sang with joyful lips,

Come let us anew, Our journey pursue,  
Roll round with the year,

And never stand still till the Master appear.

One or two more prayed, and we concluded.

Our kind host, brought us fruit to eat, while other refreshments were preparing.

After breakfast we proceeded on our journey, and were highly favoured with dry weather. The Prairie was dry ; but still the road was miry. My friends were in doubt whether we could pass, otherwise we should have to go some miles round. At last they concluded on making a trial, and both Mr. K. and Mr. T. went with us ; the former rode on a-head, and thinking it passable, the waggon went forward. For some yards it was very soft, the wheels sunk deep, but the horses being strong and spirited, and the blessing of the Lord being on us, we passed safe over.

We went as far as Mr. Northgrave's, where we were hospitably entertained for the night. My dear friends parted with much affection, especially Mr. K. with his eyes swimming in tears.

2nd. I went to Mr. Sheet's and preached in the evening from Luke xiii. 6, 9.

3rd. Mr. Sheet sent on his waggon for my wife and younger daughter. As our road lay near, the friends desired my wife to speak at Mr. Drake's Chapel that evening.

We slept at Mr. Sigafuse's, brother-in-law of Mr. Sheet, his house being nearer the chapel. He had belonged to the Presbyterians, but said he was a stranger to religion till he became acquainted with the Methodists.

He has been a child of affliction, as well as of mercy. About six years ago he had a disease in his jaws, attended with excruciating pain, insomuch that he was deprived of his senses. Sixty piece of bones came out of his decayed jaws. *Many are the afflictions of the righteous.*

4th. We rose about five, and after family worship my wife and I went on to Mr. Sheets, (Mrs. N. having prevailed on my wife to leave our youngest daughter awhile with her,) hoping by making a long day to get to our new habitation by night. It was still delightful weather, soft, mild, calm ; and roads dry.

When we came to the Mohecan, the young man who drove the waggon thought it too deep for the waggon to

pass, so we concluded on carrying over the goods in a canoe, and he return. I went to Mrs. Greor's, a few miles on, and had her waggon. In the mean time, a friendly old man living on a farm by the road, brought over my wife and the goods, to be ready to reload when I came. He entertained my wife with some account of former days, being 75 years old, and a revolutionary soldier. Many old revolution soldiers are free to talk of the sufferings, and victories of those days of yore. He crossed three times, but would take no pay,—it is counted civil to accommodate travellers in this way, and they are far more obliging than some ferry-men in England who are well paid.

Mrs. Greor's people were busy bringing in Maise, or Indian corn\* from the field: but kindly lent the waggon gratis.

5th. Placed the furniture in our new habitation. Our children from Danville came to see us, and in the evening our landlord came in, and we had singing and prayer, as a dedication meeting.

Lord's-day 6th. Spoke in the Methodist chapel at Danville, on 2 Peter i. 5. Took dinner with Mr. Waddle, a Methodist preacher, who keeps a tavern there.

Having to preach in the evening, as usual, at Mr. Banbury's, Mr. W. and Mr. Robinson, a shop-keeper, belonging to the *Menese* church, accompanied me. I spoke on John iv. 24. Mr. Robinson prayed. After preaching, Mr. W. whispered in my ear, "You have preached a Presbyterian sermon, two hours long." Was it Presbyterian doctrine? "That is another matter," said he. Yet all did not seem tired, for after we got into our house, we heard some singing, who remained in the meeting room, as if unwilling to leave the place.

8th. In the evening my wife held a meeting at Danville, in the Methodist chapel. The weather for many days has been calm and fine.

9th. A little snow fell in the night. In the evening the wind rose, and more snow fell: it seemed as if winter was come.

\* They *husk* it, that is, break off the ears, put them in heaps, and cover them with the husk or stalks: when they have time they take them into the granery.

10th. Went over the Mohecan, and in the evening spoke at Mr. Cash's, on Luke xiii. 6—9.

11th. Having published for preaching on the Danville side, near Davison's ford, I went to that ford in order to cross, but was prevented: the river was frozen too hard for a canoe to pass through, and not hard enough to walk on. From thence I went to Hebetts ford further north: but could find no passage there. It was really cold. Willing if possible to get to the school-house in time, I returned south, and being informed there was a mill dam at some distance down the river, and probably where the water was still, it was frozen harder, I went on, enquiring as I went: at last I found it. A person living near, called Miller, took one of his young men and went to the river with me, at the same time giving me but little encouragement of being safe in attempting to cross, and heartily inviting me to stay the night at his house. However I was determined to venture, dreading to disappoint a congregation. Mr. Miller first sent on the young man, who took a large bough of a tree, and struck the ice as he went on, to try it,—for should it break under his feet, this bough might save him. His master at the same time calling to him, directing him which course to steer, which was not straight over, but obliquely, he knowing the hardest frost by the colour of it.\*

I took the same direction and got safe over. I then had several miles through the woods, to get to the school-house, the road leading me round the mountain, night soon overtook me; and it being the first time I had been that way, I knew not sometimes which of the paths to take. At last I came to a little farm, where I enquired the way; the farmer, Mr. Workman, knew me, and advised me to go no further for the night, it being a mile and half or two miles therefrom, and before I could get there, he said, the people would be gone. Weighing his advice a little, I thought best to take it. He and his wife treated me with much kindness. He informed me that he belonged to the society of Nazarenes.

\* It was quite contrary to what I should have thought: instead of the rough ice being hardest, they say the smooth dark coloured is hardest.



12th. Went on to Mr. Tremley's (who had invited me to preach at the school-house,) to breakfast. I was pleased to find that there was little or no disappointment, as living near the river the people knew the difficulty of crossing at that time, and it seems contentedly accounted for my absence.

'Through hidden dangers toils and deaths I have already come.'

Lord's-day 13th. In the forenoon heard Mr. Hazard, at Danville, on Deut. v. 29, who gave me the right hand of fellowship, as if I had been a preacher in their community.

In the evening I and my wife spoke at a house near our dwelling: several of the Methodist brethren prayed at the close of the meeting. Often have we proved the truth of the Psalmist's words, "How good and how pleasant it is for brethren to dwell together in unity."

14th. A Methodist\* neighbour, and his son, with two horses, brought us a present of several sorts of provisions, the produce of his beautiful farm. If in America ministers of the gospel are provided for on the voluntary principle, why might they not be in England?

15th. Rode over to Mr. Sheet's, where I had appointed to preach in the evening. It was cold, about noon it snowed thick. Part way I rode, and part way walked: either was painful. The roads were much cut up and soft before the frost set in, now they were like stones or ridges of rock.

We had a good congregation considering the weather, and though it was in a country place, women as well as men came through the snow.

16th. I went on to Mr. Swartz's, about 20 miles, not being willing to disappoint the people. I had a good half-way house at Mr. Northgrave's, where horse and rider were kindly entertained. After dinner I set forward; a few miles on I had to leave the Wooster road, and ride by guess, through the wood, and open road where I had not

\* Mr. Frost has one of the finest farms in that neighbourhood: I do not recollect seeing a stump in his fields. He said, that a wind, some years ago, passed along about a mile wide, and levelled the forest, tearing up the trees by the roots; he bought a part of this prostrate wood, and took in his farm.

travelled before. Night overtook me before I got to the end of my journey, but through a kind providence man and horse got there safe and sound ; and as preaching was to be the next day, I had time for refreshment on my arrival, which I much wanted after my tedious journey.

My host gave me some account of his pedigree, saying, his father came from Germany at the age of 14 without any of his relations with him. He sold himself for three years for his passage, which proved to be a distressing one of nineteen weeks ! For seven weeks they had a storm, were driven out of their course, and all their provision consumed. In this state, and death staring them in the face, they experienced the truth of that saying, " In the time of man's extremity is God's opportunity ;" they fell in with a ship well stored, and from which they had a supply.

Mr. Swartz is a wealthy farmer, living on his own land in a spacious well finished house, that an English gentle, man might be well pleased with, and has a saw-mill which one of his sons superintends, or perhaps has it as part of his patrimony : above all, he appears to have found the pearl of great price.

17th. Several came in their carriages to preaching, which was at eleven o'clock in the morning. The Americans prefer riding to walking, if it be only half a mile.

After meeting I went to post\* office, expecting a letter from Bethany, and returned as far as Mr. Northgrave's to sleep. This was one of the most difficult and tedious journeys I ever had. Could the reader imagine a person travelling up hill and down over a sheet of clear ice or glass, so that he could scarcely either ride or walk,—when he walked the snow freezing to the bottom of his boots like balls of ice, and when riding up over a hill of ice, man and horse both down together, the best carks not sufficient to guard the horse going up hill, where he has to pitch on his toes, but slipping at every step, the man before, sometimes on his hands and knees, and the

\* One letter from Bethany about 500 miles, (as may be seen in the list of roads,) was nearly six weeks from the time it was mailed, until it reached us. In winter the mails go slow, in the new countries especially, but some negligence may be charged on postmasters, as it is a young country. This delay creates anxiety.

horse struggling after, he may form some idea of this journey.

18th. Returned to my home about 29 miles : the weather was dry, and clear, which made travelling more pleasant, and being on the main road, it was not so dangerous as on the cross and by-roads. In the morning I had the horse's shoes new carked,—the smith would take no money, turning it into a free-will offering. Some may think such a circumstance too little to be recorded. The writer might have thought so too, had not a greater than he, recorded the offering of a widow's cake, and cup of water ; and of another's two mites, and if the Lord of glory had not informed us that he keeps a record of every cup of cold water given to a disciple of his. This man may shame some rich professors. Though not a professor, he approved of what he heard, and had so much good sense as to know that those who are taught ought to communicate to them that teach. —

In the evening my daughter came down from Danville, and stayed over night. We rejoiced to meet again in peace and safety, still under the protection of a kind providence. The following piece of poetry, may be acceptable to some, especially being for the most part of female's production. On WM. PENN.

The Quaker stood under his smooth broad brim,  
In the plain drab suit, so simple and trim,  
'Twas better than royal robes to him,  
Who looked to the inward part.  
Foregoing the honours and wealth of earth,  
And emptied his breast of the praise of birth,  
To seek the treasures of matchless worth,  
Reserved for the pure in heart.

And he heav'd a sigh at the lofty look,  
Of the mitr'd head o'er the gilded book,  
And a view of the costly drapery took,  
With a meek and pitying eye.  
"Alas," said he, as he turned away,  
From the splendid temple, the grand display,  
"What honour to worldly pomp they pay,  
In the name of the king Most High."  
Then he look'd around on his proud land,  
Where those of his faith were a suff'ring band,  
Enchain'd in conscience, and under the hand  
Of merciless power oppress.

" I'll seek, said the Quaker, a happier shore,  
There they and my people may kneel before  
The shrine we erect to the God we adore,  
And none shall our rights molest.

And sick of the sounding of empty things,  
Of beggarly strife in the *Island of kings*,  
His dove-like spirit unfurled her wings,  
For a bold and venturous sweep.  
She wafted him over billow and spray,  
'Twixt the sea and the sky a pathless way,  
To a beautiful sylvian scene that lay,  
Far over the boiling deep.

And when he came down unruff'd and staid,  
Where along the skirt of a peaceful shade,  
The *Schuylkill* and *Delaware* roll'd and made,  
Their friendly waters unite.\*  
The Indian sprang from his light canoe,—  
The bird to the topmost bough withdrew,—  
And the deer skipt up on the clift to view,  
The new and unseen sight.

But the tomahawk dropt from the red man's hand,  
When he saw the Quaker advance and stand,  
Presenting his purse : but to share the land,  
He had come to possess with him ;—  
And scanning his bland and noble face,  
Where goodness was all that his eye could trace,  
He haughtily smil'd at its hiding place,  
Far under the hat's broad brim.

" Thou'lt find, said the Quaker, in me and in mine,  
But friends and brothers to thee, and to thine,  
Who abuse no power, and admit no line,  
'Twixt the red man and the white ;  
Save the cords of love as a sacred tie ;  
For our one great Father who dwells on high,  
Regards the child with an angry eye,  
Who robs from his brother's right."

The Indian paus'd,—and the Quaker stood,  
The righteous lord of the shadowy wood,  
Like the genius of thought in his solitude,  
'Till his spirit the inner man,  
Became too mighty to be repress'd,  
Beneath his drab in his ample breast,  
Had mov'd and with neatness and plainly drest,  
Came forth,—and his lips began.—

\* Philadelphia is built at the juncture of the *Schuylkill* and *Delaware* rivers.

" I may not swear, but I'll prophesy,—  
 This lofty forest, that towers so high,  
 Must bow,—and its stately head will lie,  
 On the lap of its mother earth.  
 When the stroke of the axe shall its pride subdue,  
 Dismantle the dale and mountain too,  
 Their branching honours the ground shall strew,  
 To blaze on the peaceful hearth.

Where now the poor Indian scatters the sod,  
 With off'rings brought to an unknown god,  
 By gospel light shall the path be trod,  
 To the courts of the Prince of peace.  
 And here will commerce appoint her mart,  
 The marble will yield to the hand of art,  
 From the sun of science his rays will dart ;  
 And the darkness of nature cease."

And thus did the vision of prophesy,  
 Expand, and blaze to the prophet's eye,  
 'Till it grew so vast, and rose so high,  
 That the gentle words that hung  
 Like a string of pearls from his cautious lip,  
 On their silver thread, he was fain to clip,  
 Lest something more than the truth might slip  
 For once, from a Quaker's tongue.

But the trees quak'd too, at the things he spoke,  
 For they knew that the knees of the knotted oak  
 Must bend ere the vow of the Quaker's broke,  
 And they bow'd and kiss'd the ground.  
 The hammer and axe had abjur'd repose,  
 And the mountains rang with their distant blows,  
 As the forest fell and the city rose ;  
 And her glory beam'd around.

Her laws were as righteous pure and plain,  
 As the warm in heart and cool in brain,  
 To bind the strong in a silken chain,  
 Could in wisdom and love devise.  
 The tongue needed not the bond of a vow ;  
 And man to his fellow-man, did not bow,  
 Nor doff the screen o'er his open brow,  
 To any beneath the skies.

The Quaker pass'd on from land to land,  
 With the lowly heart, and the open hand,  
 Of one who felt where he soon must stand,  
 And his final account give in :  
 For long had he made up his sober mind,  
 That he could not depart and fully resign'd,  
 To leaving the fields of the earth behind,  
 No better than they had been.

And bright was the spot where the Quaker came,  
 To leave it his hat, his drab, and his name,  
 That will sweetly sound from the trump of fame,  
 'Till its final blast shall die.  
 The city he reard from the sylvian shade,  
 His beautiful monument now is made ;  
 And long have the rivers their pride display'd  
 In the scenes they are rolling by.

Lord's-day 20th. I went to Danville to prayer-meeting in the forenoon as usual. But soon after I got into the chapel, a form was placed in front of the pulpit, forming a square with the movable seats, on which some strangers sat. A man stood in the midst, and those on the said seats sounded the *Gamut*, Sol, la, me fa &c. The centre man said "Sound again"—they did. He then called out, "*Merrifield!*" which I took to mean, the tune. A strange man was in the pulpit, who I understood was a presbyterian preacher, and the singers, some of his society ; and that he intended to preach there at certain times. When I saw so much will worship and formality, feeling unpleasant, I withdrew, believing I could profit more at home reading the Bible, or other religious book. In the evening, we held a meeting at R. Banbury's.

27th. My daughter visited us from Danville. One of her scholars was lately married, staid away a week, and returned to school again.

Lord's-day 3rd. At eleven spoke in the School house in Jefferson township near the Mohecan. Took dinner with Mr. Trimly ; crossed the river and in the afternoon spoke at Mr. Cash's. After preaching a farmer called John Hiet, living about three or four miles on, invited me to preach at his house. I appointed for monday the 11th. two in the afternoon.

Mr. Cash informed me that a meeting had been appointed, for the neighbours to meet the next day, to consult about building a School-house. There was no School-house nor meeting house for some miles, on the south side the river Mohecan where I had opened preaching, now they were contriving to build a house to serve for both purposes. They much wished one of my family to have the School, and for me to come and live among them. Mr. C—offered to get a house built for me would I pur-

chase a beautiful piece of land adjacent to his farm in the same rich valley; forty acres of freehold was to be sold for fifty dollars or ten pounds twelve shillings and six pence, and ten acres of it in corn the last harvest, the other was wood land, and a spring of water on it: But being about to return to England, it would not so well suit me; yet their good will was to be respected, which I sensible feel to this day.

3rd. I went to see a farm and mills, which was for sale, thinking it might suit an English friend.

It is partly on each side the Mohecan, three miles from the town of Danville, in Knox County, Ohio. The highway from Mount Vernon, county town of Knox, to Millersburg, county town of Holmes County, leading through it; 320 acres of land, fifty cleared, a saw mill thereon, and a flour mill having one pair of millstones, but calculated for two pair. A dwelling house built of hewn logs, 32 feet by 22, two rooms below with a brick chimney in each room, one chimney up stairs, (chamber unfinished,) an Orchard containing about 100 trees. A new built house by the way side, built for a store, (shop,) it being thought a good place for business, cellar under and two stories above. Barn, stable, Blacksmith's shop, a leat cut from the river for another mill, and about 300 dollars worth of work done.—Price 4000 dollars, a little more than £800 English. I have reason to think £800, or something less would have bought it.

When the buildings were paid for, how much would remain for the land?

6th. I am fifty-five years old. O may my future days be more abundantly devoted to God.

In my way to Mount Vernon, I went to Gambier College, about five miles therefrom, by some called Kenyon, after Lord Kenyon in England, a principal subscriber. It has been founded only a few years. They have a farm, and wood land belonging, about 4000 acres; as far as I could learn there are 70 students, and 60 boys at the grammar school. The foundation of a church is laid, which has been at a stand for two years.

I saw two men from Maryweek in Cornwall, who are chiefly employed there. One of them belongs to the

farm, the other is a Carpenter. The latter had been over since June. He informed me that he had saved more money since he came, than he did in England in four years.

In the evening I spoke in a dwelling house near the College, occupied by Mr. Sharp, the Baker for the College.

Lord's-day 10th. Spoke at Mrs. Greor's. On the road visited one that was sick. Returned in the afternoon, and took part of the service with my wife at her meeting.

As I went on in the morning the birds were warbling, weather mild as an April morning. In the evening it came to heavy rain.

11th. Snow and very cold. I walked on to the Yankee ridge, to fill my appointment at two at Mr. Hiet's.

After preaching, a Baptist called Samuel Hart, living a mile or two on, invited me to preach at the School-house near him. I appointed for the next Sabbath at 11 o'clock. Mr. Hiet and his wife are aged people, about 70. After preaching, Mrs. H. informed me that her father came from Germany when about ten years old, that his parents both died on the passage, leaving him the eldest of a brother and sister. When they landed, the two brothers were bound apprentices, but they missed their little sister going from the port where they landed, and though the man that was with them went in search for her, they never heard of her more.

15th. In going to one of my places for preaching, some of the tall slender trees in the wood were bent under the weight of snow and ice like an arch across the road : as I rode under them, it was something likeriding through an arch or city gate. The appearance at a little distance was fine, and to a stranger to such a climate and growth of timber, imposing.

Being at the house of my friend Mr. Smith near Loudenville, I saw a daughter of Mr. Northgrave, (at whose house, as we removed to Danville, my youngest daughter remained as a visitor,) who told me she had good news to communicate ; and good it was to my soul, when she informed me that on the Wednesday week before, (Feb. 6.) my little daughter was enabled to believe with her heart



unto righteousness. I said in my heart "I am one of the happiest of fathers," especially having reason to believe three others of my children had experienced the same favour of the Lord. And though another child had been taken away by death, no doubt remained of his landing safe on the other side of the flood.

A neighbour to Mr. S. coming there on business, he being a stout man, I made so free as to ask if he knew his height and weight? He replied, five feet seven inches and half, and 282 pounds. Mr. Smith said another neighbour had died lately who weighed 402 pounds. Soon after I saw on a paper the following account, "In Eage Township, Hocking County, Ohio, Jonathan Francis had a son weighed in December, 1832, 197 pounds at eleven years and nine months old; and that his father weighed 345 pounds."—*Baptist Weekly Journal*, March 1st, 1833.

The two former men were of German descent; as to the latter, the descent was not mentioned. To some people these accounts may not be of much interest: but emigrants may be told, as I was, that Ohio is a sickly State,—let them consider the above facts compared with other remarks, and judge for themselves.

A singular thing I will mention, let the reader smile or look grave. My friend Smith was drawing some firewood with one horse and sled to the door. Some weeks before, the horse had what is called the *Poll-ill*: but now was quite well. I was desirous to know how this stubborn disease was cured? He told me he cured it by striking it with a bit of old iron, the first Tuesday after a new moon, just before sun-set; at the same time putting the head of the horse towards the east. The manner of striking is singular. Strike first the wound, then the hoof of the fore foot of the animal alternately nine times, and cast the iron away.

I went to Mr. Sheet's to take my horse. When I came a hat of superior quality was presented to me. One of the journeymen and some others had agreed together to have it made. He was labour, and they provided materials. I recollect, at a time when I was there before, seeing that journeyman with my hat in his hand viewing it. I suppose he then took the size and shape of it. How

true it is, that grace is always accompanied with gratitude.

Seeing Mr. Waddle (an Episcopal Methodist preacher living in Danville) after I returned home, he asked me if I would preach at their chapel next day on the subject of Baptism? If so he would publish it. Feeling no objection I consented, taking for my text Gen. xlv. 24.

18th. One brought me word that Mr. Hutchinson, a carpenter in Danville, who was at the chapel the night before, had offered to give me a certain piece of furniture, if I would send for it; at the same time the messenger offered to take his team, and bring it to us. This was an acceptable present, just what we wanted, though the donor probably knew nothing of it: but He did, who hath the hearts of all men in his hand, and turneth them as the rivers of the south. In the night we had rain. I mention the state of the weather in different seasons, and in the different states of the Union, that the reader may judge of the climates.

21st. Cold, clear, and sharp frost in the morning. I think the coldest morning we had had for the winter, there being a stiff breeze.

23rd. I set out to preach at the School-house, beyond the Yankee ridge. As I rode down the valley beyond the Mohecan, the neighbours were collected to raise the afore-said proposed School-house. The logs were previously drawn and four corner stones laid for the beams to rest on. My curiosity detained me awhile to see the proceeding; though I had seen others in progress, this was the first foundation of a log-house I had seen laid. They laid the logs one on the other, and then cut the door and window places, after it is raised to its height. I think a log-house the firmest of all buildings. Some of them are neatly finished, and look handsome outside as well as inside, though one who has not seen a log-house probably attaches a widely different idea to it. But to explain this, let it be remembered that they are not necessarily built Cabin form, having only one room. I have seen a log house in Ohio look outside much handsomer than hundreds of farm houses in England. They seldom if ever, build them three stories high: but I have seen a large farm-house, two stories

high, built with logs, and in my eye far more neat than many stone built houses in England. When they build, a number of men collect at the spot, and each one has his work. If they intend to build it a handsome house, one hews, then another squares what the other has hewn, to make it true and smooth; another is a corner man, he forms the angle, that is, makes the ends of the logs to suit each other. The end of the under log is angular sloped on the upper side like a crease on the ridge of a slated house, and the under part of the log that rests on it has an interstice or gap cut to suit it, by which the house is as it were locked together and kept firm by its own weight. Though the logs are partly halved or dove-tailed, they do not join; but these spaces are not left open, they are blocked up with pieces of wood beaten in a little within the face of the logs, and when those spaces are plastered with lime, and brought to a plummet level with the face of the logs, the wall has an imposing appearance, resembling the colour of the Zebra. Glass is very cheap, and no window tax, so that the owner may have as many windows, and of what size he will; and at all events he may put as good windows in a log house as in a house built of marble. And what is there to hinder him from finishing it as well inside? He can divide it into rooms, plaster or wainscot it according to his taste.

Some people are apt to think a log-house is in danger of being burnt. I do not think it is in more danger than a stone or brick house. I have been informed in America, that a log-house is rarely burnt. They are generally built with oak logs, i. e. the tree squared; now let the reader if he knows any thing of timber, consider how difficult it would be to set a solid oak tree on fire. If it were to take fire by heaping fire around it, it would not blaze like a shaving or like a chip: I think there is ten times more danger of a frame house taking fire, than there is of a log-house taking fire. Without an explanation, we are apt to attach imperfect, and even contrary ideas to things, by only hearing them named.

After dinner I went with Mr. Hart to their social meeting, held at the school-house.

In the afternoon Mr. and Mrs. Turner came and tarried

over night ; they too are baptists, and gave me an invitation to preach at their chapel.

Mr. T. is lately from England, living about seven miles from Mr. Hart, near the juncture of the Mohecan and Owl creek. It was a cold dry day.

Lord's-day 24th. I spoke at the School-house, and hastened to get back to Danville by evening, as it was the Ep. Methodist Quarterly meeting.

More snow fell, which with the sharp frost made it painful travelling. It was bitter for the horse in crossing the river, the water freezing to its hair a few minutes after. I got home in time for evening preaching. The preacher was called Hooper, a stranger to me. He spoke on, *Seek first the kingdom of God, &c.* He spoke with much energy.

26th. I went to see a Methodist called Shillhorne ; as I went through the woods, saw several trees spiled for sugar : the time the sap runs is in frosty weather, when the sun shines, as the frost thaws, the sap runs. I drank out of several troughs as I went on ; it was refreshing to have a cordial in the wilderness.

27th. Read some of the account of the shipwreck of captain James Riley on the coast of Africa, written by himself. A wonderful series of providences attended them ; they were made slaves by the Arabs,—he and eight men were all seized, stript naked, one taken by one master and another by another. Captain R. was led over part of the desert of Zaara, with a caravan of camels, where they were driven to such distress, he says, for want of water that they drank the camels' urine to quench thirst ! At last he prevailed on *Sidi Hamet*, his master to go to *Mogadore* and acquaint the American or English consul of his case. Captain R. wrote a note,—the Arab expecting a great sum for his ransom set off,—found a Moor who knew Mr. W. Wiltshire the British consul, who immediately agreed for his ransom on his being brought safe, and sent on the Moor with necessaries,—he arrived safe with a few of his men—The ransom was advanced as a loan by the British consul, and captain Riley arrived safe at New York. He speaks of Mr. Wiltshire in the highest terms.

28th. Spoke at Mr. Frost's on Eph. v. 15. Much snow fell in the day.

Lord's-day March 3rd. In compliance with an invitation by Mr. Shillhorne I spoke at the School-house near him. It was a cold day, and a tiresome journey. Mr. Sap a Methodist living near us went with me. I returned with him took dinner and went on to the meeting at Mr. Banbury's.

Mr. Shillhorne informed me that he formerly lived in Maryland, which is one of the slave states. One of his neighbours had a slave called Ben, a wicked man. Ben had a wife some miles off, whom he sometimes visited. After returning from one of those visits, Mr. S. perceived that he was more solemn than usual, and enquired of him the cause? Ben informed him that while away, he had been to a meeting, where one of their women got into such ecstasy of joy that she died, which affected him so much that he formed the resolution to seek the Lord also. From that time he became a pious man.

Mr. S. also informed me of another of his neighbours a pious old negro, who died at a Camp meeting about two years previous to that above. When on the road to the Camp meeting, she said to a certain person, "I am going to the Camp meeting, and then I am going home!" While there she was so filled with the love of God, that as she anticipated, she "went home."

Mr. Christian, a travelling preacher in the Methodist connexion, at a certain place where I was, related an anecdote of a negro, called Cuffy. He with others was exposed at the market for sale. A purchaser fixing on Cuffy, enquired of the seller the price, properties, &c. He warranted him as having but one fault, which was that of praying. The buyer replied he did not matter that much, as he would whip him out of that. So they made a bargain, and Cuffy was put home to his new master's, {

Some time after, Cuffy was heard praying. His master tied him up and flogged him severely; then took him down, asked him if he would give up praying? No, said he, as long as I live. On this his master again tied him up and flogged him unmercifully. Again asked him, will you give up praying? No, so long as I live. The

master again applied the cow hide : but not willing to lose his 500 dollars (the cost) by killing him, let him go.

When the master came in, his wife asked him how he could beat that poor creature so for praying? Shut your mouth madam, said he, or I'll give you the cow hide also.

At night the gentleman (or violent man) could not sleep. Finding him restless, his wife ventured to ask him the cause? He cried out, I shall die and go to hell! pray for me. She replied I cannot, I never prayed. Call one to pray for me. Who? Is there no one on the plantation can pray? No one that I know of but Cuffy. Call Cuffy then. When he came the master was on the floor in great distress. "Cuffy will you pray for me? I am afraid I shall go to hell." Yes massa, me will pray for you. Cuffy prayed, and before morning his master was brought up out of the prison house, and made the Lord's free man. He then said to Cuffy, you are no longer my slave, I give you your liberty.

From the Baptist Journal, a probable calculation of the state of some of the principal religious sects in America in 1833.

*Reformed Dutch*, 16 classes, 190 churches, 132 pastors, 15,689 families, 79,500 population, 20, 186 communicants.

*Associate Presbyterians*, 73 ministers, 151 congregations, 3,890 families, 12,033 communicants.

*German Reformed*, 160 ministers, 570 churches.

*Baptists*, 300 Associations, 3,370 ministers, 361,434 communicants.

*Evangelical Lutherans*, 7 Synods, 44,356 communicants.

*Society of Friends*, Probably 400 congregations, 200,000 population.

*Orthodox Congregationalists*, 1,069 churches, 809 ministers, 94,019 members.

*Presbyterians*, 21 Synods, 110 Presbyteries, 2,381 congregations, 1,730 ministers, 205 licensed preachers, 217,348 communicants.

*Cumberland Presbyterians*, 60 ministers, 100 congregations, 10,000 communicants, 130,000 population.

*Episcopalians*, 12 dioceses, 595 ministers.

*Methodists*, 21 Conferences, 548,596 communicants, 2,057 preachers.

*Associated and other Methodists*, 350 ministers, 35,000 communicants, 175,000 population.

*Moravians*, 24 congregations, 4,000 communicants.

*Roman Catholics*, 500,000 population.

*Unitarians*, 180 Societies, 150 ministers, 160,000 population.

*Universalists*, 300 ministers, 600 churches, or congregations, 3,000 or 4,000 communicants.

8th. In the morning I set out on foot for Samuel Hart's, beyond the Yankee ridge. When I came to the Mohecan it was frozen about two thirds the breadth, on the Danville side : on the other side I saw the Canoe to the edge of the ice, between which and the opposite shore was a current, probably by means of a stream from a spring above that prevented its freezing so soon as the other part. How to cross was the question ? I feared the ice might not bear me up in the middle of the river or near the Canoe, should I walk on it. A young woman on the opposite side saw me and came down, calling to me to walk on ; adding that her father had crossed over that morning and left the Canoe on the borders of the ice. I went on and found it passable, reached the Canoe and worked it across as well as I could, and landed safe.

Preaching having been published to be at Mr. Holt's, a farmer about a mile from the School house, I went thither. In the evening we had a large congregation both male and female, though it snowed in the day and was very cold.

Mr. Holt is an opulent farmer, living on his own land, a Baptist, and seems pious above many, and liberal in his sentiments. He informed me that he was born in Virginia : his father and mother died when he was young, leaving him a brother and a sister. He himself was bound an apprentice, and after his time was out, by industry and the blessing of the Lord, gained money, bought land, built and planted. He has been from Virginia thirty years, living awhile in Pennsylvania, and latterly in Ohio. He said that he had not seen either his brother or sister for 40 years; nor does he know where they are. The reader may hereby form some idea of American migrations.

9th. In the morning Mr. Hart brought two horses; one for himself and one for me, and we rode on to Mr. Turner's.

On the road Mr. H. gave me an interesting account of the Mounds,\* or Burrows, in Ohio, which have been so much the subject of the Philosopher's and Antiquarian's conjecture. Mr. H. informed me that he saw, a fortification at Marietta opened. There was a terrace raised in the middle, and regularly formed. When it was opened, they found a sword handle of silver, copper sheath with much rust within, thought to be the sword pulverized or dissolved to dust. Also a substance like lime, which they thought was the bones of one buried there; the sword lying on it as if laid across the body, and two pieces of copper coin, round and lettered, also a copper bar. This he saw taken up when the terrace was opened, and from the fortification there was a subterraneous passage to a stream of water below. The coin, he said, was sent to Doctor Mitchel of New York, to know if he could read it. Is not this a proof that the country had once, civilized inhabitants? Perhaps some of the woods were once green fields.

We were kindly received at Mr. Turner's. He has bought about 4000 acres of land. He built a chapel, before he built his dwelling house: like Abraham, Isaac, and Jacob, who, where they pitched their tents built an altar.

Lordsday 10th. At eleven we went to chapel, a moderate congregation attended; speaking circumstantially it might be called a large one, there being but few inhabitants in those woods, besides Mr. T. and his work people.

It is usual for them to have an intermission about a quarter of an hour, then preach again, otherwise, it is not likely many would attend the second meeting after returning home; now they had two sermons in the day.

11th. Still frosty weather, calm and clear. In the forenoon, Mr. T. took me out to see some of his farm. He

\* These mounds are like those in England. They are well known in Cornwall, Devon, and how many counties more I know not. Marietta is on the Ohio river, not a great way from Pittsburg.



had done a great deal in one year. He had sown nearly 400 acres with English wheat, most of which land he had cleared, built a neat chapel, and his dwelling house, beside out-houses.

After dinner we rode a few miles down the river to his saw-mill ; the largest by far that I have seen in America. Some are worked by steam, but this is driven by water. He was about to build a flour mill also. We rode through the spot that he had allotted for a town, to be called *Providence*. He had also planned some farms of 150 acres each, to sell or let.

By his skill and liberality he is likely to be a blessing to scores, or perhaps hundreds of his fellow creatures, and also to himself and family. The good man shall be satisfied from himself.

He is the greatest man in that part of the country. His name is known for 30 or 40 miles round ; as he came from England, some call his estate England.

While at the saw-mill, when one log of oak was put in which was ten feet long, and fifteen inches thick, I looked at my watch, and it was planked in two minutes. The man who attended it observing my watch just as they had finished the cut, said, had he known I was looking at my watch it should have been cut sooner, and desired me to look at my watch the second time : but I thought it was a fair trial. They work two saws at once. Mr. T. has a Mound on his estate.

12th. Intending to visit some of my English friends on the South, Mr. T. lent me one of his horses (having about 50) and that day I rode to Coshocton (most likely the place Heckerwelder, in his history of the Moravian Missions calls Coshoking) Mr. T. went a few miles with me. The way was plain but the greatest difficulty was crossing the rivers, which so winded that there are four places to cross in the distance of 17 or 18 miles ; the western country being thinly settled, bridges are not often built, so the traveller must get on as well as he can.

The waters were swoln by some late rain and melting snow ; and as my road was with the stream the further on the larger the river. I had crossed safely three times, the fourth and last was deepest and widest. It was very

cold and coming to a farm I put the horse under a shed, and went in and warmed myself by the fire. I made some enquiry about the next ford, not far off; and was told a man had been drowned there in attempting to cross, not taking the proper course, which should be a slope and not right across. I was quite a stranger to the road, and had no guide; however I ventured on. When I came near, an old man gave me some, but rather vague direction. I rode down the bank a slope and then turned and sloped the stream the other way shaping an acute angle. The water was very deep, and being puddle I could not see the bottom to avoid any pit or bank. The river came rolling down with great force. One thing was on my side, yea, two things; my horse was high, strong and used to fording on that road, having been Mr. T——'s hackney: above all I had the same providence which has attended me all my life through. My horse submissively took the water, wading deeper and deeper, pitching with his feet and lying sideways against the stream, as if about to lie down: so he went on, going sideways. The poor animal seemed sensible of his danger, and kept strictly on his guard, labouring as if with all his might to keep his footing, which I believe he never lost though the water in the middle of the river was very deep, and so strong as if we must go before it: but soon I found the horse more upright like a ship when the wind abates, and rising higher out of the water which was truly comfortable. This Mongehela, or White woman river, is so deep at times, that no horse can pass, they say, without swimming over. Let all strangers get special directions how to cross rivers, when deep and puddle. Mr. Turner rode with me over two fords, and to the bank of the third. In crossing one of them he rode foremost shaping his course something like a Roman S. to avoid deep places. By this a stranger may apprehend the danger of crossing a river when the water is puddle and he cannot see the bottom; as horse and man might be down and under water in an instant.

The White woman, and Tuscarora join their waters, and form the Muskingum; there Coshoctan and Roscoe stand one on each side the river. Mr. Thomas Coumbe and his wife were living at Coshocton: I had not seen him

since I left him at his house in Tamerton a few days before he set out for America. I had seen Mrs. C. once at her son's house in Danville. We were truly glad to see each other, and to meet (in what some call the New World) safe amidst the dangers we all had passed through. It was near night when I arrived, cold and wet ; but of this I was soon relieved by a warm room, and a hearty welcome. It was near meeting time when I came, but was enabled to proceed without difficulty, and with a thankful heart for the many and great blessings bestowed on a poor worm.

It was published for a meeting again the next evening.

13th. Went about four miles to see a farmer from Py-worthy, Devon, called Gregory. He had bought a farm about 80 acres, lime stone on it, and near the canal ;—a fine situation.

As I went on, coming where several men were building a house, one of them was belching out damnation. I reproved him. He attempted to vindicate himself, saying he was not able to avoid it in his work. I asked if he could build faster ? He said he could. Did you ever try by praying one day, and swearing another ? He said, that once he prayed the Lord to send him money to live without working ; but got none. He then thought he would go to the whiskey-house, where by gambling he got fifteen dollars. I replied then some body must have lost it, and perhaps you have put it away. He acknowledged the greater part was gone. He appeared to be an Irishman. Seldom have I heard an American blaspheme, or seen him drunk. I am sorry to have cause to say, much profaneness is brought over from Europe, and the Americans greatly despise it.

In the evening I again held a meeting in Mr. Coumbe's house.

14th. Looked at the large steam mill, to which Mr. C belongs ; and prepared to set out for Zanesville about 31 miles on, going nearly south still, towards Pittsburg.\*

\* Formerly called by the French Port du Quesne, and so after it fell into the hands of the Americans, until the lord Pitt (Earl of Chatham) so warmly advocated the American cause in the Revolution, when in honour of him they named it Pittsburg.

At Zanesville the Muskingum and Licking join their waters, and run into the Ohio. Seventeen miles on I came to a little town, built chiefly of brick, called Dresden. A branch of the canal is cut by the town. There I stopped fed the horse, and called to see Mr. Ford from Kent in England. I rode on seven miles ; it being now near night, cold, and an Inn there, it appeared advisable to halt for the night. The tavern was kept by an Englishman, called Crabtree, who had married the daughter of a Baptist minister : I had comfortable quarters ; and can recommend the house to any traveller.

There is good coal and limestone in that neighbourhood. When I came, being introduced, as is usual, into the Bar-room, the fire was low in the grate. Soon the landlord started out to his pit, and brought in some coals, which soon kindled to a strong fire. What a highly favoured country.

15th. I went on to Zanesville seven miles farther, and put up at west Zanesville at a Tavern kept by a worthy man called Young, and walked over the Bridge, which for foot people was only two cents each way. The bridge is of singular form like a Roman T. it is built of timber and covered over head. It serves for two bridges ; crossing both the Muskingum and Licking. One line of the bridge runs from East Zanesville to a town called Putman, as it may be on the head of the T : another direction is from West to East Zanesville, or from Putman to West Zanesville : and the toll collector has a room at the angle in the centre, where he can see all that pass. Zanesville is a fine well built, busy town.

Being in a Bookseller's shop, I saw an account of the Mounds of Ohio. Mr. Hart had told me of the publication ; but I had not seen it before. Tradition says, the wisest of the Indians know nothing of them, nor of the fortifications that have been discovered in different places. Centreville is a remarkable place : I am informed that a town is built within one of its rings, or ramparts. It is not reasonable to suppose the Indians could raise those Mounds, much less build those forts, and make subterraneous passages, form metal weapons, and coin specie, when they are totally ignorant of the arts necessary there-

to, except what some of them may have learned from the whites. Hence some who have studied the subject, have concluded there must once have been a civilized people inhabiting the country, before the Indians came; and that they, and not the Indians, were the Aborigenes. On this being considered, a fair conclusion necessarily involves the question, What is become of the Aborigenes? I have not met with any one that hath even attempted to form a conjecture, or professed to have found a clue to it. At first it appeared to me an unfathomable mystery, but lately a circumstance has turned up, which when compared with some ancient histories that I have read, represents to me a strong probability, on which I have formed an opinion sufficient to satisfy my own mind, which I intend to notice in its proper place.

In returning when I left Dresden, I turned west towards Bedford, eleven miles on: but the road was so cut up in one place, and soft in another, that night coming on, and very cold, horse and man were both willing to halt at a farm house, about four miles short of it. The man and his wife were in a meadow below boiling down the sugar sap. It had been fine sugar weather. When the troughs get full, they fix their *sugar camp*, as they call it, and boil the sap down to sugar. Sugar time is like harvest, or more urgent,—they sometimes stay up all night, or nearly so, as well as day,—one bringing the sap from the distant trees in the forest, another bringing wood; one cutting or chopping it at the camp, another keeping up the fire; one emptying the sap from the vessels into the furnaces, and one, or the same, to see when the sugar is properly made. To a stranger it is somewhat amusing.

16th. I had about thirteen miles to Mr. Turner's, and being Saturday, I hasted to get on my way against the Sabbath. The farmer rising soon upon day break, I rode on, and got at Mr. Turner's about eleven. I took dinner, (or breakfast,) and walked on to Mr. Holt's about seven miles. The weather was still fine, clear, and the sun shone warmly.

I had left no appointment at Mr. Holts, and on enquiring was informed that one of the Campbellite preachers

was expected at the school-house next day. On hearing this, I concluded on proceeding on so as to get to our own meeting, having no desire to associate with the Campbellites.

Mr. Holt informed me of some things that he had been acquainted with relative to the oppressed Africans. Some of them have been noted for their sagacity, others for their piety, though some will have it that they have no souls! To be brief, I will relate one or two anecdotes, which I had of my friend H. He said a man near Zanesville ordered a Negro in his service, to drive his team over a bridge which was feeble. The man refused, thinking it was dangerous. The master went below, and ordered the man to drive; as he still refused, the master became more angry with him; and while urging the Negro to go on, the bridge gave way and killed the master. Soul or no soul the black man displayed more judgment than the white man. How wicked is it for slave holders to educate their children under the notion that the Negroes have no souls, in order to lessen their pity, and harden them in barbarity; training them up under the impression, that it is as right to hold such in bondage, as to keep horses and other cattle in possession. Mrs. Holt spoke of the kind providence of God that was over another Negro, who was saved from death through attending to a dream. There was a boat or skiff put across a river, that she knew, by the person holding by a rope fastened at each end. The owner of the ferry ordered this Negro to go over with the boat: but he refused, saying that he had had an ugly dream. The owner grew displeased, and went himself; two men being in the boat, (one of them a brother-in-law of Mrs. Holt,) and when they got about half way over, the rope broke, the boat sunk, the master and one of the others were drowned, and the third escaped with great difficulty. The wicked shall be a ransom for the just.—One shall be taken and the other left.

Lord's-day 17th. After family worship and breakfast, I bent my course towards home. When I came to Hebbet's ferry, there was one of his sons chopping wood. He appeared to be about sixteen, (he told me he did not

know his age.) Do you not know it is wrong to work on this day? He replied, my father ordered me to do it. I had some pamphlets in my pocket, but before I gave him one, he said he could not read. Can your mother? No. So I put them into my pocket again. He said father can. I then gave him one : (they never took any money of me after the first time I crossed.) He was a fine, sensible, pleasant young man. I leave the reader to judge how much the people need teaching and preaching in such places.—It may seem strange when I say, that his father owns the land about there on both sides of the river, some hundreds of acres, a saw-mill, and flour-mill—but his son of that age, could neither read nor write, nor did he know his own age. My heart pitied him, and it has pitied many others also. Perhaps he never thought of the end of his creation.

I got home in time for meeting : but few came. On enquiring the cause, I was told the people were making sugar the Sabbath before, and that as they often did on the Sabbath, it was likely it was the case then. O when will the people learn to carry the cross,—when will they be wise enough to value heaven more than earth?

19th. Had a horse of my friend Mr. Frost, and rode on to Mr. Northgrave's. In the evening Ellen, his daughter, brought me a list of subscriptions made unknown to me, in behalf of our cause : this was conducted by themselves. The principle is quite in accordance with my views of ministerial support. If the messenger of the Lord goes forth voluntarily, out of love, disinterested love to do good to men, they in like manner should voluntarily support and supply him "with all good things."—So says Paul,—so did my dear friends in some parts of America. May the grace of our Lord Jesus Christ abound towards them more and more. Amen

20th. Went to Wooster and Millbrook ; transacted some business, and returned to the school-house near Millbrook, and spoke in the evening on Galatians iv. 4, 5, 6.

24th. Frosty morning : but in the day fine clear warm weather.

☞ I felt that the time was come for me to prepare to visit my native land.

On consulting together, my wife thought better for me to go on to Bethany, take the goods that were there, and go to New York, and get a room or two for her and the children, until my return from England. This appeared to me a good plan, and to which the children agreed.

27th. Our neighbours Mr. Wm. Sap and his wife made us a visit : they are a pious couple, and kind neighbours. The town of Danville is called after his brother, Dan Sap Esqr. the head man of the place.

Mr. Sap informed me that many years ago, near the time Danville was laid out for a town, being then nearly all a wood, and they but lately come there, as a cow was walking on, near where the town now stands, his father saw her sink one foot to knee: on this he ordered William for one to examine the mire. On clearing it up they found it a pit with solid sides; and about eight feet down they found the frame of a well; and when the pit was cleaned out, there was a fine spring of water. This was doubtless once a well: but who could have dug it? for the Indians drink out of the brook or flowing spring. As the Indians have no knowledge of such like machinery as was found in the said well, nor the art of boring trees for pumps,\* who could have made these things? They were not created with the world, and consequently they must have been made by art. May we not then suppose that that country was once inhabited by a civilized people, and that it is probable that Danville and its neighbourhood, and many other places since bearing a forest of trees, were once green fields?

Moreover Mr. S. said, that he knew Danville before a chip was cut, (at least the site,) when it was all a wood, without any mark of human habitation.

Mr. S. also gave me some account of the Mound on his brother George's farm, about a mile from our house, which I had heard of. He affirmed it to be true,—said his brother had the Mound opened, and found human bones,—one jaw bone so large that he could put his face into it.

\* Mr. Kayzed of Danville, informed me that a pump-tree was found 30 feet below the surface of the earth.



*On the Baptist Journal March 1st, 1833, I saw the following paragraph.*

"An Oak was lately cut on the north side of Muncy Mountain, Lycoming County, Pennsylvania, which was found on counting the growths† to be 460 years old, and to have been marked with a cutting instrument 390 years ago, resembling our axe but smaller." Now the question is, if an Indian made that cutting in the tree, from whence had he the axe? but if it was not an Indian that did it, who could be there chopping wood 49 years before Columbus discovered America? He discovered America in the year 1492, which was only 341 years previous to 1833, whereas the Baptist Journal says that chopping was made 390 years previous to 1833, which puts it back to the year 1443,—49 years before a Spaniard set his foot on American ground.

*From the (American) Sailors' Magazine Oct. 1830.*

"In the month of December 1827, a planter discovered in a field, at a short distance from Monte Viedo, a sort of tomb-stone, upon which strange and to him unknown signs were engraven. He caused this stone which covered a small excavation formed with masonry, to be raised, in which he found two ancient swords, a helmet, and shield, which had suffered much from rust and earthen amphora, of large capacity. The planter caused these objects together with the tomb-stone to be removed to Monte Viedo, where in spite of the ravages of time, and the little care taken of the stone, fragments of greek words could be easily made out, read and supplied, which, when translated, are to the following purpose. 'During the dominion of Alexander, son of Philip, king of Macedon, in the 63rd. Olympiad Ptolemais.'—It was impossible to decypher the rest.

On the handle of one of the swords, was the portrait of a man, supposed to be Alexander; on the helmet there is sculptured work that must have been executed by the most exquisite skill, representing Achilles driving the

† To those unacquainted with timber it seems strange how the age of a tree should be known when cut, more than when standing. It is by its rings, and as certain as is the age of a shark by its teeth.

corpse of Hector around the walls of Troy, (like the *Fabula Hiaca*, the base relief of stucco found in the ruins of the *Via Appia* at *Trattochio* belonging to the Princess of *Colono*, which describes all the principal scenes in the *Iliad* and *Odyssey*.) It is quite clear, from the discovery of this kind of monumental altar, that a contemporary of Aristotle has dug up the soil of Brazil and *la Plata*.

It was conjectured that this *Ptolemais* was the commander of Alexander's fleet; who is supposed to have been overtaken by a storm on the great ocean, as the ancients called it, and driven on the coasts of Brazil, where he erected the above mentioned monument to preserve the memory of a voyage to so distant a country." Might not the Greeks have found out America and kept the secret as close as the Phenicians did for so long a time their visiting Cornwall for tin?

30th. I took leave of my family, and set out for New York, a journey of 800 miles. I walked as far as Mr. Sheet's where I was expected to preach in the evening. It was calm and dry, favourable for travelling.

Lord's-day 31st. In the forenoon went to Mr. Drake's chapel to a prayer-meeting, and class-meeting after. In the afternoon spoke at the same place.

April 1st, 1833. Walked on to Mr. Northgrave's, carrying my saddle bags.

In the evening spoke at the School-house. That neighbourhood being in my former Circuit, it was expected that I should remain a week or two before I went on.

2nd. Rode over to Millersburg, and visited an acquaintance, Mr. Carr, an ancient Methodist, and also to see one of Mr. Northgrave's sons on some business. It was about 17 miles, chiefly through woods. It was a fine day, several parties were making sugar. I rode up to one camp, a person gave me some of the warm syrup, which was much in taste like mead, and acceptable in the wilderness.

Mr. Carr related a singular circumstance that fell under his knowledge, when he lived in Kentucky. A rich man had his house robbed in the night. Some person coming there in the morning on business found the family all asleep; when he had awoke them they found a candle

burning of strange composition, (as was supposed) and placed in a strange situation, which it was thought caused the sleep of the people of the house. I omit explaining it, lest it should be made a bad use of. The men were followed, and apprehended. The saying is, while a candle burns made of like substance, the people in the house cannot awake.

3rd. Returned to Mr. Northgrave's to dinner. A Mr. Davis from near Nashville, came there, a Methodist preacher who had been a Free-mason. Having appointed to speak at Mr. Kettlewell's about three miles off in the evening, Mr. D. accompanied me and spoke also. He abominated Free-masonry, and was very *free* in describing it.

It remains no longer a secret since Morgan and so many others have written on it, and revealed the mystery : It has made a great stir in America. The Anti-mason Society have been very zealous in suppressing the System, which is despised through the States, as far as I have been. In order to spread the caution, they have printed an Anti-masonic Almanac in addition to all the other publications. It is abominated and held in abhorrence. May it have the same fall in England.

4th. I took leave of my dear friend Kettlewell and his family, and went on for Wooster. Mr. Davis accompanied me a part of the way. I had a fine walk through a valley, from a Prairie in Franklin township to Wooster, about four miles ; there was some clearing, but chiefly it was wood land. How rich the soil in that valley ! The best account I could get was, that the valley extended 20 or 30 miles. Some parts of it that I passed that morning was nearly as level as a bowling-green. That valley might with little expense be made into farms or arable land, especially near Wooster ; and I think the land is uncommonly rich.

5th. Good-Friday. I had appointed to preach about seven or eight miles west, at Mr. Montgomery's. I was kindly received : but they seemed much disappointed at my wife's not being with me. On assigning the reason, and informing them that I expected her in a few days, they seemed a little reconciled. In the evening I spoke at the School-house. While speaking, I observed two well dressed young men, who appeared to be speaking to

each other. I paused, and said, if these young men will preach I will stop,—or if they will speak out. I paused, they ceased, and I then proceeded. I understood afterwards that they were of another opinion, and probably were making their remarks to each other. The people behaved well, with exception of the above, and a few going out and soon returning, which is common for both sexes to do, like children at school,—they walk out, and in a few minutes return.

6th. Got to Mr. Northgrave's, where I expected to meet my wife and son. As I passed through Millbrook a friend invited me to stop to dinner. In looking at a religious paper called *The Christian Advocate and Journal* and *Zion's Herald*, I saw the following remarkable account of some Flat-head Indians. This is an extract of a letter from Mr. W. Walker, dated at Upper Sandusky, January 19th, 1833.

“Immediately after we landed in St. Louis, on our way to the west, I proceeded to General Clarke's superintendent of Indian affairs, to present our letters of introduction from the Secretary of war, and to receive the same from him to the different Indian agents in the upper Country. While in his office he informed me that three Chiefs from the Flat-Head nation were in his house, and were quite sick, and that one (the fourth) had died a few days ago. They were from the west of the Rocky Mountains.—I was struck with their appearance. I had always supposed, that the head was flat on the top ; but this is not the case. The head is flatted thus :



THE FLAT-HEAD INDIAN.

“ From the point of the nose to the apex of the head, there is a perfect straight line, the protuberance of the forehead is flattened or levelled. You may form some idea of the shape of their heads from the rough sketch I have made with the pen. This is produced by a pressure upon the cranium while in infancy. The distance they had travelled on foot was nearly three thousand miles to see General Clarke, their great father, as they called him, he being the first American Officer\* they ever became acquainted with, and having much confidence† in him, they had come to consult him, as they said, upon very important matters. General Clarke related to me the object of their mission, and my dear friend, it is impossible for me to describe to you my feelings while listening to his narrative.‡——

“ It appeared that some white man had penetrated into their country, and happened to be a spectator at one of their religious ceremonies, which they scrupulously perform at stated periods. He informed them that their mode of worshipping the supreme Being was radically wrong, and instead of it being acceptable and pleasing, it was displeasing to Him. He also informed them that the white people *away* towards the rising of the sun had been put in possession of the true mode of worshipping the great Spirit. They had a book containing directions how to conduct themselves in order to enjoy His favour, and hold converse with Him; and with this guide, no one need go astray, but every one that would follow the directions laid down there, could enjoy in this life, His favour, and after death would be received into the country where the great Spirit *resides*, and live for ever with Him.

\* General Clark accompanied Lewis in his travels through these regions.

† Had the Whites acted towards the Indians as they ought, in former days, and as christians would, what evil might have been prevented, and what good might have been done ere now; perhaps the most part of them by this time would have been converted to christianity! Nominal christians, what have you done!

‡ I have been informed that one of Mr. Walker's parents was an Indian.

"Upon receiving this information, they called a national council to take this subject into consideration. Some said, if this be true, it is certainly high time we were put in possession of this mode; and if our mode of worshipping be wrong and displeasing to the Great Spirit, it is time we had laid it aside,—we must know something more about this; it is a matter that cannot be put off, the sooner we know it the better. They accordingly deputed four of their Chiefs to proceed to St. Louis to see Gen. Clarke, to enquire of him, having no doubt he would tell them the whole truth about it.

"They arrived and presented themselves to Gen. C. The latter was somewhat puzzled, being sensible of the responsibility that rested on him. He however proceeded by informing them that what they had been told by the white man was true. He then went into a succinct history of man, from his creation, down to the advent of the Saviour of the world; explained to them all the moral precepts contained in the bible, explained to them the decalogue, informed them of the advent of the Saviour; His life, precepts, His death, resurrection, ascension, and the relation He now stands to man as a mediator,—that He will judge the world, &c.

"Poor fellows they were not permitted to return home to their people with the intelligence. Two died in St. Louis, and the remaining two, though somewhat indisposed, set out for their native land. Whether they reached home or not, is not known. The change of clime and diet operated severely on their health. Their diet when at home is chiefly vegetable and fish. If they died, they died enquirers after truth. I was informed that the Flat-Heads as a nation, have the fewest vices of any tribe of Indians on the continent of America.\*

"Your's in haste,

"Wm. Walker."

"To G. P. Disosway, Esq."

\* Cannot this be easily accounted for, when we consider their remote distance from the people called Christians—from the Spaniards on the South, and English and Americans on the North, and have not like the other Indians been corrupted by the vile practices of the Whites. Whoever has read the history of the Indians, I think must allow this. See how they love the

Easter-day 7th. Mr. Northgrava went with me to a School house about two miles off, one of the new places that I had preached at, where we both spoke. My wife being arrived, in the evening we both spoke at the School house near Millbrook.

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#### CHAP. XIV.

*Travels from Millbrook in the Ohio, on to Cleveland, over Lake Erie to Buffalo in the State of New York, in order to visit England; taking Bethany in Pennsylvania, in the way to New York City.*

On the 8th of April 1833, I left Ohio, and set out for England, intending to take Bethany in my way.

I took leave of my wife and the kind friends where we lodged, and went to Millbrook to go on to Cleveland with a waggon. My little son accompanied me as far as Millbrook, and then returned to his mother.

From Millbrook to Cleveland is 59 miles. I had a favourable opportunity in going with this waggon, though loaded it carried my saddle bags, &c. It belonged to an acquaintance of mine, and his son a pious young man went with it, so that I had not only my luggage carried gratis, but also agreeable company. Mr. Yocum the owner of the waggon had arranged with me before: but was not then decided whether the waggon would go on Monday or Tuesday. When I came the waggon being almost ready to start, I walked on. Lieu. Col. Ludlow Nye, walked nearly a mile with me, and when we parted he did not forget that some expense would attend a journey of 800 miles. I was not only favoured with pleasant company, but also with pleasant weather. How kind is our God in sweetning bitter draughts. These things were

Quakers. Dr. Wm. Robertson, relates an anecdote of a Catholic Priest in Spanish America, exhorting a Chief, near death to become a Christian, promising him a place of happiness in the next world &c. Said the Chief, will there be any Spaniards there? Yes; but only such as are good. Then said the Chief I will not go where there is one of that accursed race.

Wm. Apes, an Indian of the Pequod Tribe, who became a Methodist Preacher, has written a book entitled *The Son of the Forest*, which I have now before me, he abominates the evil practices which the Whites introduced among the Indians.

some part of a balance against feelings of mind on leaving a beloved family, or at least a part of them behind.

In the evening we put up at an Inn eight miles on from Wooster. The master and his wife were civil people, and treated me with much kindness. Next morning when about to go, on enquiring what I had to pay? Nothing for one of your coat, was the answer, giving me a good cordial and some little cakes to take on with me, also slipping a large piece of silver in my hand on taking leave, with a hearty invitation, should I come that way again, to repeat my visit. These were people that I had not seen before. It was a very fine day, I walked on three miles to a town called Jackson. I had not long passed the town when I heard a man call, "Will you ride?" He came up, and I mounted. He left the Inn the evening before, and had bought a yoke of oxen. He said he was going on my way twelve miles,—of which he chose to walk near all the way, and let me ride his horse. About noon we came to a town called Guilford. Towards evening the man stopped at a tavern about a mile before we came to Medina. I did not like to go in, there being a pump I drank some water to quench my thirst. We went on, but I soon felt uneasy in my bowels, and became very unwell. I doubt not, had I taken dinner, or something nourishing to drink on the road, it would have prevented that illness. However the Lord knew, that if it was a sin, it was a sin of ignorance, and that I did it for the better. When I came to Medina, the county town of Medina County, I took some spirit and bear: this counteracted the chill, and I soon became easier. Between Medina and Cleveland, in a tavern by the side of the road, as we came by we heard a man had a few minutes before died suddenly there. We went into the bar-room where he was stretched on a bench, and covered with a cloth. It was an awful and gloomy sight. The landlord informed us that the man had been on a drinking tour, from tavern to tavern, that he came from a tavern below,—called for whiskey when he came in, and drank what he brought him, and dropped his head. The landlord thinking it was merely intoxication, put him to rest on another chair,—he leaned awhile and expired. How wise to be temperate; that is to guard against all



extremes. I was like to have been seriously injured by drinking cold water, instead of taking some liquor on my journey, and it is likely that man died by taking too much liquor. That was not the first time I had suffered by drinking cold water on a journey, nor the greatest danger that I had been exposed to, through it; at one time many years ago, I was in great danger of losing my life by it: for a fever seized me almost immediately, and I was confined to bed, and had a doctor to attend me. I have no doubt many persons have lost their lives by drinking cold water, when in a state of perspiration. I advise all who have any regard for life and health, if they have not time, or money, when travelling to have a warm meal, to drink a little warm beer, or cyder, or if they drink cold water to put some spirits in it to take off the chill: but not to drink neat spirit, or very little, without mixing it. I have gained experience by the things I have suffered. We should study our health; it is a blessed gift of God which we should prize. As men's constitutions are different, each one should study what will suit his own.

I afterwards heard that that poor man had left a wife and children,—that he had been in the habit of drinking to excess, and had lain on this tour one night out of doors.

At Brooklyn, three miles before we reached Cleveland, an Englishman by the name of Gough invited me to tea. A neighbour of his being present, invited me to speak at their Chapel: but being desirous to proceed on my journey, I declined the latter invitation for the present, promising them that if there was no vessel going over the Lake to Buffalo, to return next day soon enough to publish for a meeting. On coming to Cleveland I was informed that no vessel would go to Buffalo for the week, so I returned and redeemed my pledge. Mr. Gough gave me some account of his voyage from England, as follows. He came over in the Barque *Brittania* of Bristol; they were eleven weeks on their passage to New York. Various circumstances led the passengers to conclude that the Captain was protracting the voyage to impose on them, as well as to make a longer job for himself (being paid by the month) and they grew very uneasy, seeing the un-

necessary course they had shaped, their provisions exhausted, and the exorbitant price demanded by the Captain for food to keep them alive : on consulting together they determined to bring the Captain to reasonable terms, and rose in a body to demand civil treatment. On this the Captain fled to the cabin, and desired Mr. Gough, knowing him to be a pious man to endeavour to appease the people. The Captain then made for port and they soon got to New York. But this *Being*, the Captain, had so drained them of their money, that Mr. Gough said when they came to New York some of them had not a shilling left. Mr. Gough's wife died soon after they landed, sinking under the illness which assailed her on this long and tedious voyage. Who can conceive the anxiety of their minds, kept like prisoners at sea at the will of the Captain, who at the same time was plundering them of that little property they had calculated on re-beginning the world with on reaching a foreign land ? Under these circumstances the length of the voyage fell heavy on weak constitutions. The other passengers, he said, were purposing to apply to the proper \*authorities for redress, but how it ended he had not heard. Let emigrants choose their Captain ; and if they cannot find an English Captain who fears God, my advice is sail with an American Captain ; probably nine out of ten of them are preferable to the English Captains.

Nearly all the inhabitants of Brooklyn are Episcopal Methodists. I staid with them about a week, and held meetings, both in the chapel and out in the village.

17th. In the evening I spoke at Brooklyn-hill another village near Cleveland (in a School-house,) to an attentive congregation of various denominations ; and was kindly entertained at the house of a Mr. Storer. I was informed that it was the first time preaching had ever been in that village. O may the seed sown bring forth fruit unto eternal life.

I read the following anecdote in *Zion's Herald* newspaper. W. Penn and Thomas Story were travelling in Virginia : being overtaken with a shower, they went into a tobacco house to take shelter. The owner being there,

\* Let the reader consult the Tariff.

asked them how they could trespass on him by entering without leave? adding do you know who I am? They answered no. Said he, I am a justice of the peace. Thomas Story replied, My friend makes such things as thou art,—he is Governor of Pennsylvania.

18th. I went to Cleveland to see if a vessel could go on. Soon after I got there the Steamer *Uncle Sam* Capt. Stiler came down from Detroit in his way to Buffalo. He guessed, and it proved to be a true guess, that we could not yet get into Buffalo for the ice; which was the reason that no vessel would go out sooner, they knowing that there was so much ice on the lower end of the Lake. There were many passengers beside myself waiting to go on, and at last the Captain agreed to put us so far as he could go. Several were desirous to get on as soon as possible and agreed to make the trial. We could have gone by land: but 200 miles was a great way to go, and I for one was willing to go by water if it were but half way, so about noon we started in fine weather: about five o'clock we put into a little Port called *Fairport*, and took in firewood for the Engine, still running near the Ohio land.

19th. About two in the morning we put into another little port called *Erie*, and took in more wood. About seven passed a little town called *Portland*,—about eleven passed another town called *Dunkirk*. Towards evening, or rather about the middle of the afternoon we saw the ice before us at a great distance having the appearance of a beach of white sand: towards evening we got so near as to be obliged to stop. We could not find any fault with the Captain for it was our own choice; we had been told before we left Cleveland that a vessel could not get into Buffalo. The Captain landed us on the beach and everyone had to do his best: we were then only about twelve miles from Buffalo, and 180 miles was a good lift under present circumstances, for "He that will go to sea must venture." I took my saddle-bags and walked on,—night overtook me, and after a denial or two, I came where a farmer received me to lodge, set supper before me, and a good breakfast next morning. Several of the family were ill of a fever. I conversed with them, prayed

with the sick people, and gave them some advice in behalf of their bodies as well as their souls. The family appeared kind sober people, but not one of them professed to be acquainted with experimental religion. On enquiry I was informed they had no public worship, within several miles; and in winter probably never attend any public worship from month to month. I found that a cold part of the world, only the Lake between that and cold Canada. Surely it would be a blessing to that neighbourhood if a zealous Missionary, that could bear the cold, would visit them,—some of that family seemed willing to know the truth.

They would take nothing for my entertainment. The farmer was called Levi Pearce. Mrs. P. said she would rather I had come a month sooner than receive a hundred dollars. They had buried one of the family a short time before. Whether she had reference to the spiritual welfare of the family, or whether she thought that it was in answer to prayer for a blessing on some means that I recommended the night before, that one of the young men by the morning was much better, or whether she included both, she did not say. That part of the country seemed to be in much spiritual darkness. After breakfast I proposed reading a chapter before family prayer, as we usually did in our family. The old gentleman in apparent simplicity said, he wanted to go to a neighbour's house on business, and they could read another time. He had a son by a former wife, who was a doctor, and at that time with his father. When we rose from prayer he had disappeared. Some people have but little knowledge of their obligations to God, or of their dependence on him.

20th. Some places the roads were so bad, it was with difficulty I got on. After walking a few miles, a man with a waggon overtook me and carried my luggage to Buffalo, [where we arrived about 2, P. M. The Erie canal comes as far into the town as the *City Hotel*, from which place the Boats start. On making enquiry at the Hotel I was told, the canal was thought passable, and a Boat would start on Monday morning. I returned to my quarters, and wrote to my wife.

At two o'clock I went to the Episcopal Methodist chapel and heard one of the travelling preachers.

Lordsday 21st. About sun-rise I went to the same chapel to a prayer meeting,—that city afforded five men and two women,—at a quarterly meeting time too! what could all the crossbearers be doing?

22nd. On going to the Hotel, I found the Boat on the Canal before the door, preparing to start; and I was by a kind Providence brought there just in time to rest the Sabbath, and to go by the first boat for the season, for I was very desirous of getting to England as early as might be. By having had some geographical knowledge of the country, I took my passage only to the village of Tonawanta eleven miles on, where the road turns off to the Niagara Falls. As I had not seen that famous wonder in nature, I was not willing to pass so near, and miss the opportunity of seeing it, especially having been informed that another boat was to follow the next morning. Three miles from Buffalo we passed a village called Blackrock, notable on account of the Ferry which is only about a mile across into Canada: there the waters or outlet of Lake Erie flow into the Canal. At that time the broken ice swimming down from the Lake, had choaked the Canal. Our boat was pretty well laden, having on board 38 men, 9 women, and the stewardess. We drove four horses, but they could not get through the ice. Most of the men leaped ashore; this lightened the boat, but still the horses could not get on. Then we had a long rope, and being well supplied with men, formed a train, and a long train it was, and all determined to proceed rather than return to Buffalo, especially as the distance through the ice was short; so the men all got ready, fastened the rope to the boat, every man standing in his place, one and all determined to cut through if possible. When all were ready, the two drivers moved on the horses, tried their strength, and the men their's, and on we moved a little, the murmuring frost yielding and crackling as we went on; at last the rope broke, and down went a heap of men all together, but none fell into the Canal; if any one had, he would have found it a cold place. A kind providence preserved us, that not

one was hurt among so many, nor were any discouraged, (some had a little merriment) they again tied the rope, and men and horses laid to it in earnest, and snap went the rope the second time,—not discouraged yet, they found another rope, and fastened two ropes, forming two trains of men; the two ropes held, and by the blessing of a kind Providence (on a determined pull) we at last got through. Before we got to Tonawanta, a gentleman on board having a fowling-piece in his hand on deck, wantonly took aim at a wild duck, which with another apparently its mate, was innocently swimming on the river or outlet of the lake, and apparently broke one wing of the little creature. The other flew away, but this lay tossing and fluttering on the water. Some began to laugh, saying it was wounded, as if pleased with the man's dexterity. I was grieved, and thought it my duty to reprove that as well as other sins, observing that it did good to no one, but it hurt an innocent creature,—that God gave us the creatures for our use, and when we *needed* them, we ought to put them to death in the easiest way. On hearing this, one or two who at first appeared to be gratified by seeing the struggles of the harmless sufferer, looked grave and said, "That is true Elder." Another gentlemen replied, "Then you do not believe with Pope, that partial evil is universal good." This produced an exchange of argument too long here to relate: in discourse he had said he believed that God ordained all things. Drawing near Tonawanta, where we should part, it seemed time to bring our discussion to a close: our congregation were listening attentively, and I distinctly put the question, "Do you believe that God ordains every thing?" He said that he did. Then God hath ordained you to believe as you do, and ordained me to believe as I do; one to believe right, and the other to believe wrong. He was quite at a stand,—some expressed their approval of the remark, and justness of the inference. The gentleman said, "Let it pass over." I replied no, let us make good as we go. I then proceeded,—God must have made man either a free agent or a mere machine. If a mere machine, he could be neither capable of virtue or vice, for there is neither virtue nor vice in a

grind-stone by being turned round, nor in a windmill for being turned with the wind : in such case man could not be accountable for his conduct ; but he being made a free agent, it is his glory and the glory of God who hath so made him. He declined having any thing more to say on the subject. On some applauding the mode of reasoning, I replied, that it was not me, but truth that gained the argument. The gentleman evinced proofs of a good education, not only by his command of language and knowledge of authors, but also in temper, over which he possessed great command. On parting at Tonawanta, we cordially shook hands, he saying that he had hoped we should have gone all the way together.

One of our company was a young man from Europe, Samuel Bell, who had been at a College in Ohio : finding I was going to the falls, he took out his luggage also, and went with me. He was a Presbyterian, but his language was, " Where thou goest I will go." I found the handful of seed sown on the deck of the boat, was not all lost ;—surely it is right to take up the cross always, and drop a word for God whenever occasion serves.

Though we left Buffalo twenty-five minutes after nine, we did not reach Tonawanta till ten minutes after two. I was much pleased in having a companion ; and especially such a pleasant one. We set out on foot immediately, and arrived about five : eleven miles on a delightful road, and nearly level.

About four miles before we came to the Falls, we saw the vapour rising among the tall trees ; but we heard very little of the noise till within two or three miles.\* The weather was calm, and sky clear ; except a little cloud in the west ; this was highly favourable to our journey, except the cloud in the west preventing our proving the saying concerning the rainbow.

On the States side of the water is a village called Manchester, where there is a bridge to the Island, called Goat-Island. On the Canada side is a naked hill. The falls

\* Some have reported that the noise of the Falls can be heard fourteen miles. I cannot imagine under what circumstances, this must be. The weather was fine, and little wind when we were there, and consequently, a favourable atmosphere for conveying sound.



THE NIAGARA FALLS.





have an awfully grand appearance. The following draught may give the reader some idea of it.

Opposite Manchester is Goat-Island, the rapids being between ; and so on the other side of the Island, between it and Canada. It is a right name, the stream or flood was rapid, and roaring aloud, though the weather was calm. The bed of this river, or out-let of the lake between the village and Goat-Island, abounds with rocks of various sizes, the ground is sloping, and the flood rolls down among these rocks with a very loud roaring. There is a wood bridge across the rapids, and a toll-gate thereon : foot passengers may go over to Goat-Island for a quarter dollar, (25 cents.) This Island reaches almost to the Falls, or rather, the Falls are broken away almost to the Island, as by and by will be further noticed. On the Canada side of the Island the water falls over a precipice like a half moon. On the States side the precipice is indented. The height of the falls is said to be 150 feet. A steam or vapour, perpetually rising above ; and below is a foam which when one looks down appears like snow. This is the out-let of Lake Erie, through a channel of several miles into Lake Ontario. The reader, unless he has seen something of the kind, can scarcely form an idea of its grandeur. The grandeur of such a vast body of water, rolling at such a rapid course down a hill, probably a mile long, with mighty roar before it arrives to the precipice, when it dashes over with a roaring mighty crash ; especially in the spring, at such time as when we were there, when the large flakes of broken ice were carried down the flood. If the reader can imagine that he saw houses or castles of glass shattered in pieces and falling from the clouds into the sea, he may form some idea of this,—nature's wonder ! when the large flakes roll with the mighty torrent, and dash over the precipice below.

On the states' side, is a covered way to the stream, of wooden steps or stairs, with a door at the head that no one shall go down without paying. Below is a boat to cross the ferry to Canada. On the Canada side is a ferry house opposite, as in the picture. Above the ferry house near the falls, are open steps to go from the hill down to the water side. We did not go over, as it would have

taken both time and money. It being a little cloudy in the west we could not prove the report, of a rainbow in clear weather being always seen in the mist or vapour at five o'clock in the evening. After taking a close view, and a draught of the place, we returned two miles, and slept at a Tavern, having had a busy day, and a pleasing journey. A man who was there told us he had kept the Ferry five years; that about three years ago, a large piece of the ground at the Falls fell down, about sixty feet, on the States' side; and about twenty six years ago, on the Canada side half an acre broke off. I found the appearance was altered since some accounts were printed of it; perhaps since the latest *faithful* report was made.

Some think the Falls were formerly seven miles below where they now are, and have by degrees broken away.

By the power of water,  
And the course of time. ;

23rd. We left our Inn early, to be in time for the boat. On the way we met two Indians and had a little talk with them: one was an elderly man, the other younger. The younger was dressed like a European, but meanly, and looked much like a jew,—I think no darker. The older one had no hat, a sort of blanket about him, a shrewd looking man, sedate, observing, and cautious in his answers.—They said they lived about seven miles off, pointing to the east,—and belonged to the Tuskarora tribe. Those that I saw in Long Island were not darker than many English people.

About one we got on board, and about dark we got to a little town called Lockport, where are five Locks. At night berths were fitted up, lockers turned out &c. There was a general movement in the cabins, who should have a berth. I sat and looked on the bustle and confusion. One of the waiters spread a cloak on the table in the dining cabin and placed a pillow for me. I lay and had a good nap.

24th. About half past three I got up and went on deck. Cold, but dry weather. At night Mr. Bell and I went early to bed and into one berth together.

35th. We rose about four; on looking through the cabin window we found our boat was still; we went on

deck, and discovered we were in the City of Rochester, and that the Captain had stopped to go to the collector's office. Mr. B. and I took a walk into the town, and then walked on the tow path. The city is built much like an English town, and said to contain about 14,000 inhabitants. The Genessee river runs through it one way, and the canal the other way, passing the river on an aqueduct. The river is rapid, consequently favourable for machinery. From this town we could have gone on for a cent a mile, whereas we were charged a cent and half, and the Captain of our boat had taken the precaution to gather our fare the day before ; doubtless knowing there were boats at Rochester, ready to go on as soon as the canal was passable. The children of this world are, in their *generation* wise. However by means of the captain being obliged to stop till the office was opened, we had an opportunity of getting information relative to travelling by Canal. A man guided us to the house of a Boat-owner, Mr. A. Green, who kept a Tavern in Main Street : he told us he would carry passengers for a cent a mile,—that he put up at Plany Allen's ware-house in west Troy,—and back to Buffalo : on this I immediately wrote to inform my wife. At night Mr. Bell and I had each a berth ; our accommodations were bettering. I think canal travelling the easiest yet invented.

26th. A fine morning, but cold. About nine we came to Lakeport, or Monte Zuma, where is an outlet from Lake Cayuga, running on till it mingles with the waters of the St. Lawrence. This was the end of my present journey by the Canal. My agreeable companion and I were now to part, he going on to Syracuse and I to Bethany. There was a branch canal to Lake Cayuga seven miles, but the boat was gone, so I had to go by the road. I again took my saddle-bags and walked on. Soon a carriage came on with one of our passengers, going (though I knew it not) as I was, to meet the Steamer. He invited me in, and the driver went on a good pace, and arrived at Cayuga Bridge just in time ; the steamer drawing near to shore to take in passengers when we came. I was not aware that the steamer would go so soon, but a kind providence attended me this morning also. Praise God

for His goodness. We were soon on board and about sunset got to the head of the Lake, 40 miles. There a coach was waiting to carry us to Ithaca, a town two miles up, at the Captain's cost, it being a dollar from Cayuga to Ithaca, land and water fare together.\*

27th. Rose early and set out on foot for Owego, if possible to get there at night. About two miles on I came by a Tavern. A waggon moved on a little before I came forth, which I soon came up with, and the old man who drove it permitted me to put in my luggage. He informed me that he had been a soldier in the last war,—that it came to the lot of his eldest son, but not being able to get a substitute, he went for him. None but parents, know Parental love. The old man spoke of one battle with great indignation. He said it was fought a few miles below the Niagara Falls. Their regiment stood in sight; but the Colonel, and his captain were afraid to join their countrymen.—his captain remained in his tent all day.—I forbear using his words—but the man who took down the tent told him what an unseemly state he found the tent in by his keeping in fearing to go out. He said, I was mad with the captain, and challenged him to turn out and fight me. The Americans having gained the victory, those fearful officers then went over to the place of action, when some of the British returned and took them prisoners. He heard they were plundering a house when taken. He added, the same captain cheated him, and some others two dollars and half of their pay.

Wm. Apes, methodist preacher (an Indian) who was once an American soldier, has published in his life, a similar case of cowardice and cheating.

Passing through a village called *Candour*, where was a Presbyterian chapel, some young men were playing at balls on the green before the chapel. I stood and advised them to spend their time to better purpose, in reading and praying, that they might be prepared to die. For a while they silently looked at me,—then one said, "That is right, we must all confess." About half-past eight I came to a Tavern three miles short of Owego. It seemed

\* I hope the intelligent reader will not think me tedious in detail, as these remarks may be of value to an Emigrant.

to me advisable to stop there for the night, it being late, and I was some what fatigued in carrying my luggage all the way except a few miles that the aforesaid waggon carried it. Next morning as I went on a man was sitting on the battlement of a bridge. He could talk a little English, enough to make me understand that he was from Poland, and going to Cleveland to some of his acquaintances,—that he was a *moulder*, (a cannon founder)—had been a Polish soldier and at the battle of Warsaw,—that 700 of them made their escape to France,—thence went to England,—English good people,—paid my passage here. He showed the dust on his coat, being put to lie in a barn the night before,—said, Americans not like English,—Americans say he English—he Irish. I felt it a duty for such as had only little to share with him that had less, believing there would no want be felt on that account. He was a stranger in a strange land, and appeared to be a meek grateful man; “Be not forgetful to entertain strangers.” From Ithaca to Owego 29 miles the road is nearly level, and from Owego to Great Bend 30 miles, very little hill all the way, and so on to New Milford. From New Milford the road begins to be hilly to Mount-Pleasant, 22 miles, and so to Bethany 12 miles more. Passing New Milford a man came on in a carriage and carried me to Mount-Pleasant; this was just where the road became hilly, and as if I had appointed the carriage to be there at that time.

On the first of May I arrived at Bethany, where, finding my daughters and some acquaintances in good health, we rejoiced together. Praise God for his goodness in preserving us amidst surrounding diseases, by which thousands have fallen; and who by a series of providences had brought me thus far; and we could say,

“We are still alive, and see each other’s face,  
Glory and praise to Jesus give, for His Redeeming grace.”

The following account may serve as a caution. Mr. Lemuel Mallery accompanied by his son, and a stranger who resides at Jones’ Mill, in Canada, were crossing the river opposite Hammon, fell through the ice and were drowned. The son and stranger immediately sunk: but

the old gentleman clung to the ice, till by his cries he alarmed a person residing near, who hastened to his assistance. On his approaching the spot, Mr. Mallery warned him not to approach nearer,—told him his son and he had sunk, and that he could not sustain himself much longer. He then gave directions how he wished his worldly affairs settled, and wished it to be committed to writing. He was then heard to commit himself to the care of his Maker,—and sunk to rise no more.

*Pennsylvania Advertiser, Feb. 23rd, 1833.*

Would it not be wise in every man to set his house in order, while he has time by the forelock?

4th. In making up my accounts, I found my journey from Danville to Bethany was 605 miles, besides excursions to different places to preach, as I came on, being about 80 miles more. I had been highly favoured with the weather, having had dry weather nearly all the time;—not recollecting having had one wet day, (when travelling,) all that journey. Who can count the numerous mercies of God?

8th. I went to Carbondale coal mine, about 16 miles, rode most of the way in one of the cars on the rail road. On two inclined planes descending towards the canal, the loaded cars going down drew up the empty ones. On the mine side of the summit; they were drawn up by steam engines. Three of the planes were over deep hollows, which to a stranger might appear dangerous, when he from the stage or gallery looks down to the bottom.

13th.—15th. Was heavy rain, which so unexpectedly rose the Dyberry and Lackawanna brooks, that many rafts were carried away to the great loss of the owners.—No marvel; for it was commonly acknowledged, that some of them were made on the Sabbath. A few days ago the water in the *Dyberry* brook was so low, the rafts could not float: on which account there was much complaint,—now that it had overflowed its banks, and carried away thousands of dollars' worth, the complaint was more than before. The Canal was so much damaged, that the boats were prevented from going on. It being supposed that the Canal would take nearly three weeks to repair, I endeavoured to be reconciled to my lot, thinking that

probably I had more work to do before I left those parts. Being not alone in this sentiment, I set out for Susquehanna County, to visit an old acquaintance travelling there with the Episcopal Methodists.

25th. I arrived at the house of an old Methodist, called Miller, who received the preachers. In a little while he came in,—looked earnestly at me, as one in much surprise: but in a little while, being composed, he said, he had been in the barn, and falling asleep, had dreamt that a preacher was come, and preached from “Behold I create a new heaven and a new earth, wherein dwelleth righteousness.” I intended to get up with a preacher with whom I was acquainted, who travelled in that circuit; but as my visit was unexpected, he had made no arrangement for my finding him. Mr. Miller thought Captain Dean, living about two miles off, could give me information. Soon after I got in, it rained, which detained me till near night. In the mean time the old couple gave me an interesting account of their christian experience. Also while waiting for the rain to cease, I read some of the life of General Washington, in which it is said that in the French war, (before the revolution) when Washington served as Colonel under the British Gen. Braddock, going against *Port de Quesne* (now Pittsburg,) where they were defeated with great loss, and Braddock mortally wounded, an Indian chief took level at Washington with his rifle 17 times, but could not hit him,—that afterwards the Indian said, Washington was not to be killed with a bullet. On the falling of Gen. Braddock, the retreat was conducted by Washington, who brought off the few remains of the army with much skill. Afterwards Mrs. Washington being congratulated on the success of her son, replied,—“Dear me, this fighting and killing is a sad thing. I wish George would come home and look after his plantation.” The rain ceasing I went to Haydensville, where I was kindly received at Capt. Dean’s.

Lord’s-day 26th. Capt. D. took me in his carriage to the Great Bend, 7 miles, where he thought my friend would preach at eleven. When we came, we found a Mr. Stocking of a neighbouring circuit, and he, had changed for a fortnight. He preached in the school-house on



Isaiah xxxiv. 16. *Seek ye out of the book of the law, &c.* After preaching, Capt. Dean introduced me to the preacher, who said I had better go on with him till Wednesday, when I might meet my friend. We took dinner at 'Squire Catlin's, and then went on to the next place, about 4 miles, where we both spoke. In the evening we again spoke both, in a School-house at Snake Creek four miles further on. Mr. Tinney, who had been unwell, and had ceased travelling about one year, and lived near the School-house, being at preaching in the afternoon, took me with him in his carriage to the evening meeting, and to his house to lodge. Though a perfect stranger, they received me as with open arms.

27th. Being a vacant day with Mr. Stocking, we both rested there, and preaching was published for me in the evening. Mr. Tinney desired me to remain the week with him, as there had been a meeting appointed to be held at the School-house the next Saturday, for him and a Universalist preacher to debate on what is called modern Universalism. Mr. S. claimed me as his partner, to go on in the circuit, until we met the circuit preacher. I was in a straight, each one desiring me to turn the scale: but not being convinced which would be for the best, I gave it up to my two friends to determine. At last Mr. S. gave up to Mr. Tinney, and consented to leave me behind, promising if I would spend a fortnight in his circuit, he would meet me at such a place, with his carriage. My business not permitting me, I was under the painful necessity of declining his kind offer, having appointed to be at Bethany the 15th. of June on particular business, expecting by that time the Canal would be again passable, that I might take on the goods to New York.

My two friends and I visited a pious widow in her 84th. year; among other parts of her interesting history, she told us that when about 26 years old she went to live in *Wyomen* valley, (already mentioned,) and that the plains each side the Susquehanna branch, were then called, one *Abraham's* plains, the other *Jacob's* plains,—this was before the revolution, and the Indian war; and while the Indians inhabited those parts. This corroborates what has been before suggested, that the Indians are descended

from the Ten Tribes. As far as I could learn, those plains have been so called time out of mind. After dinner Mr. T. and I accompanied Mr. S. to his next place, about three miles off, where he spoke about five in the evening. On the road we called at 'Squire Salmon's, a farmer who received the preachers: but he being justice of the peace, had a cause to settle between parties, which prevented his going with us. We took tea and went on to the School-house. After preaching we returned to supper; and for the present parted.

29th. I rode to a place called *Quaker Lake*, where I spoke about four in the afternoon, and there met the preacher I had come to see. We returned part way, and it came to heavy rain; a pious old man invited us to lodge, which was very acceptable; our host was called Lockwood,—said he was 74, his wife 70, living alone,—they had had 10 children, one deceased, and the other 9 he said, were all converted to God.

In reading Dr. A. Clarke's Commentary, I was much pleased with the following lines of Samuel Wesley, worthy to be written in letters of gold.

From Thee in one eternal now,  
Thy Son, thy offspring flow'd;  
And everlasting Father thou,  
As everlasting God.

31st. Went to spend the day with Mr. Woodcock, at Snake Creek. In my way calling at Mr. Chalkey's they conducted me to a *Rattle Snake* den, which was in the orchard, where were thirteen of various sizes and colours. He said he had had them four weeks,—had given them nothing to eat,—he had heard of one having been kept without food fifteen years. His son said there was one at Albany that had been kept without food thirty years. A brook runs down the valley called *Snake Creek*, from whence, I guess, the village is denominated.

Some were planting potatoes, at this late season, anticipating a good crop. It is done here with very little labour; the land being so rich they grow without manure.

June 1st. Returned to Ephraim Tinney's. A minister, Elder Commins, a preacher belonging to the society call-

ed *Christians*, and his wife came to *the debate meeting*. Between 10 and 11 Mr. Finch the Universalist preacher came, called Mr. T. out and proposed that each should preach instead of debating, Mr. T. first, and he after :—without consulting us, Mr. T. agreed to it, which both to Elder C. and myself, was a disappointment and mortification, especially as it had been published for a debate meeting. Mr. F. was one of, what is called in America, the *modern* Universalists, who hold that all the punishment mankind have, is in this life, and when they die *all* go to heaven, the vilest sinners, as well as the most exemplary saints.

Mr. T. took for his text, *These shall go away into everlasting punishment : but the righteous into life eternal*. Matt. xxv. 46. After he had concluded, Mr. F. took the same text : there being too large a congregation for the school-house, we had the use of a large barn near. Mr. F. published for himself next day, at eleven. Mr. T. proposed our preaching to be at the same time : but it appeared to me better to have it after, that we might hear what more he had to say : this was agreed to.

Lord's-day 2nd. Mr. F. took for his text, *I saw the dead small and great &c.* Rev. xx. 12—15. Among other absurdities, he asserted, that the lake of fire was God's love,—the devil was the Jewish High Priest,—everlasting a limited time, &c.

I did not go on the stand as I did the day before, but purposely that all might hear when we spoke, I sat back among the congregation. When he had done speaking, I felt it my duty to ask him a question, as he had told us much about Hebrew and Greek, and said that everlasting meant a limited time, how he applied this text to the righteous? *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*. I desired him for the sake of these poor people to inform us how he applied that passage to the righteous? He replied that he had some business to attend to, and could not stay,—Elder Commins offered him five dollars to stay, if tarrying would be a loss : but he took his hat and hasted away through the people. I found he was the same man that I

had measured swords with, at a house where I stopped in my way from Owego to Bethany.

In the afternoon Elder Commins preached on the subject of false prophets, to the great satisfaction of his hearers.

5th. Spoke at Quaker Lake at five P. M.

6th. Went on and slept at 'Squire Prices in my way to a Quarterly Meeting where I had appointed to meet Mr. Stocking. I read part of Elder Stern's Treatise on Speculative Freemasonry.—Stern is a Baptist minister who has renounced it.

7th. Went to a village called *Vestal*, where Mr. Stocking's Quarterly meeting was to be held, and a new chapel to be opened.

8th. Quarterly meeting day, at eleven A. M. Mr. Agard, the presiding Elder spoke on Psalm cxxii. 1. *I was glad when they said &c.* In the afternoon Mr. Shepherd of Chenango point station, spoke on Psalm xxvii. 4. *One thing have I desired &c.*

Mr. Agard Baptized a man and woman by laving water on their heads with his hand; also two children whom he took in his arms, and put water on their heads also.

Lord's-day 9th. A love-feast at nine A. M. Afterwards Mr. Agard preached, and administered the Sacrament. Mr. S. published for me at five P. M. I spoke on John iv. 24.

11th. As I returned towards Bethany I spoke in the evening at New Millford (or Heydonville) in the School house.

12th. In the evening spoke at Gibson. At Mr. Williams' where I lodged, I read part of the publication on Freemasonry, by Elder Bernard, another Baptist Minister who also with hundreds of others hath left it since Morgan's and Allen's publications came out. It seems strange, that any man professing religion, or having regard for morality, or modesty, should remain among such a fraternity! Freemasonry is no longer a secret, many in America have published an account of the System, and it is reported that the greatest blow of all is now preparing for them who still remain in America, by the late President

of the United States. Their murdering Wm. Morgan for writing his disclosure, has greatly excited the feelings of the country against them, so that it is become a disgrace to a person to be known to be one of such a base party. The few that remain are something like mice before a cat hiding in holes and corners ashamed to be known as Masons.

13th. As I came on, I heard that Mr. Avery's trial was ended, and he acquitted.—This is one of the most mysterious cases, I have heard of for years. It is stated that the trial lasted 20 days,—that there were 146 witnesses on both sides. It has occupied a place in the Newspapers for many months. At first I thought him guilty, but after hearing the witnesses on his side, it appeared in a different light. Mr. Avery was a Methodist preacher travelling in Rhode Island State. A young woman was found hung who had been expelled from Society by him. In her box, it was said, a paper was found, saying if she was missing they should enquire of E. Avery. In her box also was found a letter appointing a meeting that evening, at or near the place where she was found dead,—on being opened she was found to be with child. He was examined and acquitted.—A clamour being raised against him, he was again arrested,—took his long trial—and acquitted again.—There are opposite opinions still : but the great day will declare it. Americans, are wisely, and humanely sparing of life.—Doubtless the most civilized nation in the world ; they are wise and gentle. In some countries persons have been put to death on circumstantial evidence, and afterwards proved innocent : but the judge could not again bring them to life. Americans require positive evidence to kill.

I came on part way with a young man, whose father and mother, he told me, were Mormonites.\* He said a Mr. Harris of Montrose was a prophet among them,—that he was travelling, and before he left his home he divided his substance with his wife whom he had left be-

\* A new religious sect, who profess to have found a new Bible through the revelation of an angel, engraven on gold plates ; and when copied they were ordered to bury them again. Joseph Smith of the State of New York, near the great Bend, is their foreman.

hind, taking with him 6,000 dollars, and leaving 6,000 with her.

Being thirsty I called at a farm house, near Mount-Pleasant, where an Episcopal Methodist lived, and had some milk to drink, for which the woman charged two cents. Night coming on, and an appearance of rain, I stopped short of Bethany five or six miles at a Tavern : soon after I got in it thundered and rained heavily.

14th. After breakfast when I was about to go, the woman refused taking any thing for my entertainment, perhaps considering travelling to do good to others. I do not know that she ever made any profession of religion : however I could not help noticing the contrast between the two women.

## CHAP. XV.

*From Bethany to New York city, by the canal ; rate of travelling, account of some interesting persons.*

My wife, previous to my leaving Ohio, had arranged with my daughter, who kept school at Bethany, as well as with our other children, to live all together in the city of New York while I went to England ; and as there were household goods at Bethany to be taken on, I went that way to see it safe, as well as to make some arrangements with our daughters who were there, concerning our affairs.

17th. Captain Hall's waggon took the goods to Honesdale, gratis ;—he having before the canal broke down, offered to do so. The kindness of the Americans, generally, can scarcely be described, when they have proved persons to be deserving ; but they are cautious before.

18th. About three P. M. the boat started.

For the information of a traveller who may have to pass this way, it may be of service, to state the rate of carriage. The open coal boats carry west, that is, from Bolton to Honesdale, in their empty boats much cheaper than the Packet boats, that only carry merchandise and passengers. The Packet boats charge five dollars and quarter per ton, including toll. The toll is two dollars and

sixteen cents per ton, and then there is left 3 dollars and 9 cents for the boat-hire 104 miles. The coal men have one dollar and half per ton for carrying coals from Honesdale to Bolton ; and from Bolton back, goods or passengers, as they can make the bargain. Passengers each way by the packet boats, where they have a cabin, fire, &c. a cent a mile.

I went on with Captain Bidwell of Honesdale, an acquaintance of mine, a clever man in business. I can recommend him to any traveller. I had a pleasant passage, the weather being fine, I could sit or walk on deck, and sometimes walk on land.

About four miles from Honesdale being thirsty, and coming to a lock-house, I went in to get some water. There I found a very interesting woman who had some verses of her own composing, on the cutting of the canal. Also another copy on General Jackson the President. She was a plain woman, of little education, living in a lonely place among the woods : but possessed a poetic gift of no mean stamina, as I think the following sample will witness.—The Americans are keen and witty in general : living in a land of liberty, sitting under their own vine and figtree without fear and perplexity how to raise Tythes and Taxes, is it to be thought strange, that their spirits should be more vigorous, than the poor burdened priest-ridden English ?

*LINES composed concerning the Delaware and Hudson Canal and Rail Road, and benefits arising therefrom to this country at large*  
—May, 1830.

Come all you men of wisdom,  
Of high and low degree,  
Come see what has been done  
In this rough country ;  
Beside these lofty Mountains  
And rugged ledges tall,  
You may behold with pleasure  
A beautiful canal !

Say is it not a wonder  
That this has taken place,  
Commercial navigation  
Commenced through such a place ;

Boats passing and repassing  
 With goods of every kind,  
 'To accommodate the people,  
 And to gratify the mind.

Once we should have thought  
 That this would n'er be done ;  
 Nor that it would be accomplish'd  
 When once it was begun—  
 But now see what ambition  
 And diligence will do ;  
 When monied men are at the helm,  
 The work is carried through—

Will not this be a blessing  
 Extending far and wide,  
 To cities and to villages  
 And all on every side ?—  
 The Merchant and Mechanic  
 Of every sort and kind ;  
 And every honest labouring man  
 Employment now may find.

The produce of the Farmer  
 Is now in good demand,  
 For every thing he has to spare  
 He takes his cash in hand—  
 Without being to the trouble  
 To carry it far away,  
 And waiting for his money  
 Until some future day.

Lumber, for building houses  
 Also, is in demand,  
 And Brick, and Stone, and Mortar,  
 And Lime, and Hair, and Sand.  
 Behold this wheel of business  
 In motion like a sluice  
 And every spoke within it now  
 Is of important use.

Neat villages are building  
 In this once lonely vale ;  
 The principle at present  
 Is flourishing Honesdale ;  
 But soon there will be others  
 As business doth advance,  
 And settlements all along the line,  
 Where'er there is a chance !

Now all of this is owing  
 Unto this said canal !  
 The benefits attending  
 Are neither few nor small—



A few we here have mention'd,  
 But there are many more,  
 And they will still increase,  
 And extend from shore to shore.

Now here's another wonder,  
 A wonder too, not small  
 And it is in connection  
 With the foresaid canal—  
 The road o'er Meosic Mountain  
 To Lackawanna Vale,  
 To convey the Lackawanna coal,  
 From Carbon to Honesdale—

This road is called a Rail Road ;  
 A wise constructed plan ;  
 To speed this line of business,  
 Devised first by one man—  
 Accomplished by a company  
 Which by this man was formed ;  
 And thus this great extensive work  
 We now see is performed—

Behold a noble village,  
 In Lackawanna vale !  
 Sprang up by means of this coal trade  
 And now called Carbon-Dale—  
 This coal was the first moving cause  
 Of this extensive plan ;  
 And MAURICE WURTZ, I think it was  
 That first devis'd this plan.

The man who first devis'd this plan  
 Is worthy of esteem,  
 And all who did assist him—  
 In accomplishing his scheme,  
 Their works do merit honour,  
 And praise from all around ;  
 And all these hills and vallies  
 With their praises should resound—

But their motives they were selfish,  
 Their enemies will say ;  
 So they deserve no honour  
 And none to them we'll pay—  
 What if all this is true, since;  
 It is a general good ;  
 To us it makes no difference,  
 It is equally as good—

May those who would oppose them,  
 All fail in their attempt ;

And may they see their folly,  
 And turn from their intent !  
 To make them no more trouble,  
 But wish them all good speed,  
 For thus they will be acting,  
 A much wiser part indeed.

Now may an all-wise Providence,  
 Protect them in their ways,  
 And bless them in their labours  
 And lengthen out their days,  
 And give them grace and wisdom,  
 And riches too in store,  
 And patience, and submission,  
 In the last trying hour !

If any should desire to know,  
 From whence these verses came,  
 'Twas from a feeble woman  
 And Nancy is her name !  
 The wife of Ruel Hoadley,  
 While to her bed confined,  
 She wrote them down upon her slate,  
 As they came to her mind.

If they should be thought worthy !  
 In public to appear  
 Then we will have them printed,  
 That all may read and hear,  
 If they meet with acceptance,  
 With friends of the canal ;  
 They may beget a present  
 To the author though but small !!!

If this should be the case  
 'Twill be thankfully received,  
 Because she is weak and feeble  
 And of health is now bereaved.  
 But if they're not thought worthy of,  
 A present though but small ;  
 Then she desires no one to give  
 Her any thing at all.

If any should inquire where,  
 The author doth reside,  
 It's at Lock number thirty-four,  
 Upon the Berm bank side :  
 High on the bank, among the rocks,  
 And lofty Hemlock trees ;  
 And if this meets with a reward,  
 Then have more if you please.

## THE PEOPLE'S HICKORY TREE.

Ye sons of Columbia and ye daughters likewise,  
 Let your hearts and your voices with praises arise,  
 To Jackson our leader, our patriot and guide,  
 Our Country's defence and our Government's pride.

Come all you his enemies and learn to be wise,  
 Let the scales of tradition now fall from your eyes,  
 And you plainly will see Jackson manages right,  
 And submit to his government with joy and delight.

You have try'd to supplant him but that you can't do,  
 For the tree which God planteth it surely will grow,  
 Your Malice and Envy you plainly may see,  
 Can never destroy the old Hickory tree.\*

You call him, old Hickory, and right well you may,  
 For Hickory's substantial not brittle like *Clay*.†  
 Sound hearted and faithful, brave Jackson has prov'd  
 By his friends or his enemies he's not to be mov'd.

The applause of the people he doth not regard,  
 The good of our Country he esteems a reward,  
 The poor aged Soldier he doth not forget,  
 And much he has paid of the National debt.

All those who are friends to our own Country's rights,  
 Will be found in their hearts to be true Jackson-ites,  
 But such as are leaning the opposite way,  
 Their hearts are not sounder than mortar or Clay.

Though Jackson be a hero, he's merciful and kind,  
 Sound judgment directs him to do justice to mankind,  
 In war he is heroic, in council he is wise,  
 But tyrannical Government he hates and denies.

The most of our wise men approve of his ways,  
 And all our old Presidents have spoke in his praise,  
 Where Jefferson speaks of him in our papers we read,  
 He says Andrew Jackson is a Roman indeed.

Though our borders be troubled with savage abuse,  
 To venture on further they will find it no use,  
 There is no savage foe that can us overhelm,  
 While we have a brave Jackson to manage our helm.

\* Hickory the toughest, or one of the toughest trees in America,  
 nearly as tough as Whalebone : white Oak is very tough but I  
 think not so tough as Hickory.

† Henry Clay was Andrew Jackson's rival in the late election  
 of President.

But Jackson grows aged like other wise men,  
 And the reins of our government he soon must resign,  
 But we hope some young Hickory will arise in his stead,  
 That will fill up his place and in his foot steps will tread.

O come all you sound hearted Hickory souls,  
 Engrave Jackson's name on your Hickory poles,  
 And teach your young Children to reverence his name,  
 That ages unborn yet may hear of his fame.

There is no other President we think we may say,  
 That has managed so wisely since Washington's day,  
 As brave Andrew Jackson that hero so bold,  
 May his name be engraven in letters of gold.

*Tune—Indian Chief.*

19th. The boat not being ready to start I walked on, (on this canal they rest by night) and came up with a boat of which a Quaker was Captain. I accepted his invitation to come into it. I found he was one of the Orthodox party. We soon touched on the subject of the late separation. His statement was similar to what at different times I have heard from others of the Friends,—that Elias Hicks who had been a popular speaker for many years, had for a while indirectly been striking at the root of their principles, and so by degrees infused his sentiments into the minds of the younger, and less discerning part of the people, till they were about ripe for his purpose,—that of declaring himself more openly. When this was discovered, the Orthodox part found it would be useless to try him at the monthly meeting in the district to which he belonged, as he had warped the greater part on his side : but deferred it till the yearly meeting came on, when they proceeded to try the suspected ones by the touch-stone of discipline ; and those who were departed from their first principles, and were found not to be Orthodox were desired to depart ; but they refused. On this refusal, seeing a perverse spirit had entered into them, the Orthodox friends in order to conduct their meeting in peace, and at the same time support their principles, adjourned the meeting to another place. On this the seceding party pretended, that they were the Society of Friends or Quakers, and that the Orthodox had left the Society. The separation then took place. The Orthodox raised their ancient standard, a few

assembled round it, the others were drawn off by crafty influence which at once divided between the Quakers and the deluded ones. They now are distinguished by the names of *Orthodox* and *Hicksites*, though the latter do not take that name, but pretend they are the Quakers.

20th. We passed the late breach of the canal, made by the aforesaid freshet. As the canal there is on the edge of the Delaware, at a bend in the valley, the river broke in over the tow-path with an impetuous force carrying all before it, as the reader may suppose, when he is told that the Delaware rose twenty feet or more. Captain Bidwell pointed out a tree which still bore the mark of the flood, the grass or straw hanging in the limbs. He said he saw one tree measured to the mark left by the flood, and it was twenty-three feet. The damage at this place was considerable; about a quarter of a mile of the canal being washed down, that took 50 men about three weeks to repair it, and 14 or 15 waggons.

He informed me that there are 300 coal boats on the canal, and 50 freight, and packet boats.

The Baptist Repository gives an account of the trial of Joel Clough, for the wilful murder of Mary Hamilton, of New Jersey, by stabbing her with a dirk, because she would not consent to be married to him,—his trial lasted eight days,—found guilty.

The paper also says Mr. Avery had on his trial 132 witnesses; the prosecutor 109.

21st. We got to Wurtzburrow, a little village, about seven o'clock; where we stopped and took breakfast: but being after their breakfast time at the public house, they had to prepare solely for us. When we came to pay we were charged twenty five cents each. I enquired of our host why he charged more than his neighbours? He replied that he charged eighteen cents, at breakfast time: but when they had to cook purposely for customers, they made an additional charge. Travellers in America would do well to take their meals in time if they can, for Americans expect payment for labour at Taverns as well as at other places.

In reading the life of Dr. Franklin as we went on, I copied a few verses of his poetry.—The Dr. as is well

known, was in his younger days a printer on *paper*. The following specimen of Benjamin's ingenuity may be acceptable to the reader who hath not seen it.

Some wit of old—such wits of old there were—  
Whose hints shew'd meaning, whose allusions<sup>care</sup>,  
By one brave stroke to mark all human kind,  
Call'd clear blank paper ev'ry infant mind ;  
When still as opening sense her dictates wrote,  
Fair virtue put a seal, or vice a blot.

The thought was happy, pertinent, and true ;  
Methinks that genius might the thought pursue,  
I (can you pardon my presumption) I—  
No wit,—no genius, yet for once will try.

Various the papers, various wants produce,  
The wants of fashion, elegance, and use,  
Men are as various, and if right I scan,  
Each sort of *paper* represents some *man*.

Pray note the fop—half powder and half lace—  
Nice as a band box, where his dwelling place  
He's the *gilt paper*, which apart you store,  
And lock from vulgar eye in the scrutoire.

Mechanics, servants, farmers, and so forth,  
Are *copy paper* of inferior worth ;  
Less priz'd, more useful, for your desk decreed,  
Free to all pens and prompt at every need.

The wretch whom av'rice bids to pinch and spare,  
Starve, cheat, and pilfer, to enrich an heir,  
Is coarse *brown paper*, such as pedlars chuse,  
To wrap up wares, which better men will use.

Take next the miser's contrast, who destroys,  
Health, fame, and fortune, in a round of joys,  
Will any paper match him ? Yes, throughout  
He's a true *Sinking paper*, past all doubt.

The retail politician's anxious thought  
Deemed *this* side always right, and that straight nought  
He foams with censure ; with applause he raves—  
A dupe to rumours, and a tool of knaves.  
He'll want no type his weakness to proclaim,  
While such a thing as *foolscap* has a name.

The hasty gentleman, whose blood runs high,  
Who picks a quarrel if you step awry ;  
Who can't a jest, a hint, or look endure :  
What is he ? What ? *Touch paper* to be sure.

What are our poets take them as they fall,  
 Good, bad, rich, poor, much read, not read at all?  
 Them and their books in the same class you'll find,  
 They are the mere *waste paper* of mankind.

Observe the maiden innocently sweet,  
 She's fair *white paper*, an unsullied sheet,  
 On which the happy man, whom Fate ordains,  
 May write his name, and take her for his pains.

One instance more, and only one I'll bring ;  
 'Tis the *great man* who scorns a little thing,  
 Whose thoughts, whose deeds, whose maxims are his own,  
 Form'd on the feelings of his heart alone :  
 True genuine *royal paper* is his breast ;  
 Of all the kinds most precious, purest, best.

According to his own account Benjamin Franklin was a remarkable man ;—brought up a Calvinist at Boston, became a deist ; yet an industrious saving man, possessed of some kind feeling ;—would not eat animal food, holding it improper to put an innocent creature to death. Yet could commit whoredom, attend plays, break his vow to a kind betrothed damsel,—and even went so far as to attempt the chastity of a girl in embarrassed circumstances, who was at the same time in correspondence with his intimate friend !! O, human nature, how vile ! What is man till washed in the blood of Jesus Christ ? Doctor Franklin seems candid enough to acknowledge, what some other Deists hide.

Show me one that rejects the doctrine of the Atonement, and I will shew you a villain, either open or masked. Dr. F. says he was eighteen years in England as ambassador for America, and nine in France.

I think travelling by Canal the easiest travelling in the world ; and if a person is not in great haste, and wishes to travel cheap, the best way, for he can read, write, and if he is not so unfortunate as to meet with a chattering company, study almost as well as at home in his own house.

22nd. Arrived at Eddyville. About ten miles before we came to the latter place, is what is called the High Falls, an interesting place, where the river *Rondout* falls over a precipice of about twenty feet, making a fine cataract. The boats pass five locks in going over the hill.

Lord's-day 23rd. I went to the Episcopal Methodist Chapel at half past ten. Mr. Matthews the preacher was in the pulpit. Being a stranger, I took my seat in the lower part of the chapel. Mr. M. sent a person to invite me into the pulpit. He asked me who I was, &c. After a little conversation, he asked me to preach at night, or then if I would;—I chose the former. He spoke on Luke xiv. 17. After preaching we visited one of the Society, who had a child lying dead, and was to be buried that afternoon. He then took me with him to Mr. Broadhead's to dinner. After dinner we attended the funeral, and Mr. M. desired me to speak at the grave. From the burying ground we went to the chapel, where Mr. Force another preacher, preached on Rev. iii. 20.

Being informed a young woman of the place was near death, I went with some of the Society to see her. We found her speechless; her tongue swollen as if too big for her mouth, which was partly open, lying on her side with her face near the side of the bed, as being the easiest position for her head. She had had a fever;—I soon perceived that the doctor had salivated her to a high degree. I enquired of her mother concerning her spiritual state, then addressed myself to the young woman: the tears trickling silently down her face, bespoke the feeling of her heart. "A broken and contrite heart, O God, thou wilt not despise." But how wise for all to make their peace with God in youth and health. In the evening I spoke at the chapel on 1 Cor. xv. 22. Took supper with Mr. Cassell, the father of the child that was buried in the afternoon.

24th. The sloop *Merchant* coming about three, P. M. I saw my goods put on board, and as she was not to sail for some days, I proceeded on to the point, to go down to New York by a Steamer. When I came there, I was told a Steamer from Albany was expected to touch there about ten that night. Accordingly it came, and proved to be the opposition boat that carried at half a dollar,—from Albany it is no more. This is the custom with all, as far as I have known, to charge the same for passengers to Kingston Point as to Albany, though Albany is sixty miles further. While at the Inn waiting for the Steamer,



an old gentleman came into the bar-room. He soon entered into conversation with me, and invited me into his house. His name was James Darrow, a doctor, in his 70th year; but a fine, fleshy, active man. He said he was in the Revolutionary War, a drummer, when fourteen years old; one of the twelve drummers that beat the muffled drums at the execution of Major Andre, a British officer who was employed to corrupt Col. Arnold,\* the American Commander, or General of the District at West Point, for a sum of money to deliver the Fort at West Point into the hands of the British. Having arranged with Arnold, on his return he was seized by three American soldiers, tried by a court martial, and executed for a spy.

I found the old gentleman a very interesting person, hospitable and cheerful. He related an anecdote of Gen. Washington and one *Beverley Robinson*, then called *Lord Robinson*, having a large estate or tract of land, twenty miles long, and two and half wide. In the war he appeared very friendly with Gen. W. who was, when his army lay near, in the habit of visiting Robinson. One day when about to depart, his host desired the General to pay him another visit, and to fix the day. This being agreed to, Robinson desired him to be there at *two o'clock*, assuring him of his friendship. Washington consented, and told him he would come alone, as one placing implicit confidence in his friendship. Washington noticed the circumstance of his host's being so desirous of his fixing the *hour*, and hearing that the British sometimes visited him also, he made his arrangements accordingly. He went a little before the appointed time, without so much as a single attendant. While dinner was preparing, he and his host took a walk in front of the house. Soon they saw a company of horse drawing near. Washington seemingly surprised, began to consider with his friend what this could mean. As the horsemen drew near, Robinson tapping him on the shoulder, said, "You are my prisoner." Washington ordered one of them to seize Robinson immediately, saying to him "You are my prisoner." These

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25th. Having had a good nap, I got out of bed at half past six. On going on deck, found we were nearing the landing place at the bottom of Courtland Street, New York, having been wafted a hundred miles while I took a sweet nap. This is like travelling in America.

On making up the account of my travelling, I found it to be 812 miles from Danville, beside excursions to preach, being probably 200 miles more.

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#### CHAP. XVI.

*Again visiting Long Island, and other places in the State of New York,—some remarkable occurrences, and narrations.*

26th. Visited some English friends. Went to see Mr. Barnes: but was informed the family was removed. After some enquiry, found some of them in John Street: but Mr. Barnes and his wife had been carried off by the Cholera; Mrs. B. after an illness of eight hours. Mr. B. was seized a few days after, and died in about twenty hours. They were from Dorset in England; people that I much respected for their piety. It is said 8000 were carried off with the Cholera in this city. How uncertain is life! how uncertain the company of our friends; and how wise to prepare for a peaceful departure. Went to Brooklyn to seek out some rooms for my family. Returned and received a letter from my wife in Ohio, nine days coming, about 700 miles by land.

In looking at Zion's Herald, of June 21st, 1833, I saw the following remarkable account. "WATER IN THE DESERT. Two person who understood the business of boring for water, were lately taken to Egypt, by Mr.

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Ashfield	Caleb Packard	72
_____	Caleb Bryant	80
_____	Asa Seldon	73
_____	Bethuel Lilly	71
_____	Riba Leonard	77
_____	Josiah Fuller	68
_____	James Taylor	76
_____	John Bennett	72
_____	Ezekiel Taylor	76
_____	Timothy Warren	72
_____	Laban Stetson	—
Plainfield	Joseph Barnard	84
_____	Philip Plackard	70
_____	Josiah Torry	77
_____	Benjamin Gardner	68
_____	Vincent Curtis	72
_____	Samuel Streeter	79
_____	Jacob Marsh	72
_____	Josiah Shaw	70
_____	Lemuel Allis	85
_____	Ebenezer Dickenson	80"

*On the same paper*

At Hickory Hill in Baltimore County, Maryland, on the 22nd Inst. died Mr. Wm. Thompson. This venerable man was one hundred and eleven years old on the first of February last. He was born in St. Mary's County M—d, (Maryland) spent the greater part of his life in Fredrick County, and removed last fall to Baltimore County where he died. He left 11 or 12 children, the eldest of whom was living last summer, and is supposed to be still alive at the age of 91.—His youngest son surviving is 25. He was distinguished for his honesty, and temperate living. He was never confined to his house but three days before he died,—enjoying his sight and hearing to the last, not even using spectacles. Last summer he walked two miles to visit one of his children, and walked back the same day.

8th. I went with one of my countrymen to the Custom House. He had brought out some drapery goods for one who emigrated before : these goods were carried to the public Store in Nassau Street to be appraised. As the

knowledge of passing the Custom House, may be of use to some, who may read this, I shall here be a little explicit.

When a ship arrives, an officer comes on board. If passengers have only what they call *Baggage*, that is, wearing apparel, household goods, or a few books for their own reading, they go duty free, and are discharged. But if they have goods in the piece, new articles of merchant ware, or a library of Books, the officer calls a cart, and sends it to the public Store : the owner then has to go to the Custom House. 1st. He applies to a clerk of that department to have it appraised ; his fee is 20 cents. The owner takes the order and carries to the appraiser at the public Store. He then orders the goods to be opened. If there is an invoice found he takes that for his guide and charges according to the Tariff.\* Then his appraisement is carried to the Custom House (which is in Pine Street) to another clerk, who writes, or fills up several little papers; his fee is 50 cents. Then one of these is taken to the Deputy collector for him to sign. The owner has then to go to another office to pay the duty. We had 1 dollar and 50 cents to pay for the said parcel, the invoice of which was a little more than three pound English. He kept all the papers, except one, which he signed ;—his fee was 20 cents. Then we had to go with the paper he gave us to the Storekeeper's office. The Storekeeper kept that, and gave us an order to the clerk of the public Store in Nassau Street to deliver us the goods ; for this order we had to pay him 25 cents. Be it remembered that they will not take Sovereigns, nor other English coin at the Custom House, nor some American bank notes, though the bank be good. American cash, or notes on New York Bank will pass.

12th. My friend requested me to accompany him to the Office, at the Rotunda, to take out his freedom, i. e. to be naturalized ; this cost a dollar.

14th. I unexpectedly discovered a method of cleaning tarnished brass, to a wonder. Having a drab great coat, the cape of which was greased as is common,

\* See extract of the Tariff at the end of this book.



I made the experiment and found that it effectually cleaned it in a few minutes also.

21st. About noon my dear wife and our children came from Ohio. Our joy on meeting was not little. We kneeled down and returned thanks together, to the God of our salvation.

And if our fellowship below,  
In Jesus be so sweet,  
What height of rapture shall we know,  
When round the Throne we meet.

All appeared well : but soon found that one of our daughters had caught the ague and fever on the road, supposed to be in crossing the Lake, which had continued every other day since : but this being her better day, and revived on meeting together, when she came in she seemed well. Next day being the ague day, I prepared medicine for her. I sat by her to administer the medicine as the fit came on. She shook much, then followed a high fever.

24th. Praise the Lord, who blessed the means to the recovery of our dear child, who had no return of the ague for the day. My wife had applied to a doctor on the road : but his medicine had done her but little good.

Our two daughters from Bethany arriving, brought another tide of joy.

30th. Being in Brooklyn I saw one Joseph Ealey, who informed me that he boarded in the same house with Samuel Patch, who leaped over the Niagara Falls, (counted 150 feet) Afterwards the said Samuel purposed to leap over the Genesee Falls, 96 feet, added to this he put up a scaffold 25 feet above it, to leap from. Joseph Ealey said he saw him build the scaffold, and take the leap by which he lost his life. What seeming presumption ! or desperation ! It is thought by some, that it was a leap of desperation, intending to kill himself, having corresponded with a young woman whose parents opposed their marrying.—Joseph said, she poisoned herself soon after Samuel's death. One present at the time said that 2000 persons were collected to see this leap ; which proved his last in this world ; and from whence he entered into a world of spirits.

Lord's-day Sept. 1st. Read the Scriptures and Book of Martyrs. To what a state had priestcraft arrived in France in the reign of Lewis the viiith. At the council of *Narbonne* the law was made to prohibit the Bible from all lay men.—Once in two years every papist was compelled to swear he would continue such, and inform against all heretics. Three inquisitors were appointed in every parish to find out heretics or suspected persons,—one of them an ecclesiastic, the other two laymen. To be rich courted a pretence to be suspected. The ecclesiastics then on suspicion or proof of heresy, took possession of their property, and sometimes sent them off soldiers against the infidels, —took their houses and goods in possession ; and when they returned they dared not ask them how they had *treated* their wives, &c. What diabolical schemes.

2nd. Put my little boy to a schoolmaster, who told me he had been from England 40 years—has 170 boys—and two teachers, beside monitors, who are chosen among the scholars. This is one of the public schools under the patronage of the government. Public schools are among the honourable Institutions of the favoured land of America.

The following publication may be of use to people travelling in lightning. It is this. On Thursday July 25th, 1833, a man called Arnold of Hampshire, Virginia, on a journey, near a stable where the stage coach horses changed in Loudoun County, seeing a heavy cloud, had permission of the driver to put his horse into one of the stables. The four stage horses were before the door. Mr. Arnold stood in the door way viewing the weather. The lightning flashed, the thunder rolled in awful grandeur,—the stable was rent in pieces,—three of the horses before the door killed, the driver struck down and remained for some time insensible, and Mr. Arnold instantly killed. After awhile the driver recovered : he had a silk handkerchief in the poll of his hat. It is thought this was the means of saving his life. The reporter says, he saw the hat and handkerchief. The rim and the top of the hat were severed from the crown, and a large piece taken off from the latter : the several pieces

being cut asunder as neatly as if it had been done with a sharp instrument. The handkerchief was seared or scorched as if a red hot iron had passed quickly over it. A small reddish mark was perceptible on one of the driver's cheeks ; besides this there was not the slightest appearance of its effects on any part of his body.

Silk is known to be a non-conductor of the electric fluid. Will not a silk cap, or silk clothing prevent the effects of lightning ?

The following extraordinary case may be of use to jurymen, &c. as a caution not to condemn without clear evidence.

Joseph L. Frothingham of Salem, in the State of Massachusetts, a student at Whitesborough, New York State, in April last was missing. His unexpected disappearance caused great excitement in that neighbourhood. The Magistrates were very active to discover him, but to no satisfactory purpose.

Two coloured men were apprehended on suspicion of having murdered him, and one of them confessed that he was accessory to the crime. He stated that he had been hired by a Tavern-keeper in Whitesborough to throw the body of Mr. Frothingham into the Mohawk river, and that he conveyed it in the night from the stable of this man in a one-horse waggon, and threw it in from Millers-bridge near Utica. His testimony was confirmed by the appearance of blood upon the waggon, and many persons commenced dragging the river hoping to find the body. This proving to be without success, and no other evidence appearing against the Tavern-keeper, himself and the black (who had made the confession) were discharged after a short imprisonment.

On the 7th of August a letter was published, of which the following is an extract, from young Mr. Frothingham to his parents, dated May 12th, 1833, Atlantic Ocean 500 miles East of Newfoundland, and finished at Liverpool.

May 27th.

“ MY DEAR PARENTS,

“ What can you have thought of my sudden disappearance ? But the God of heaven has been my protector through unknown dangers, and now on the

unfathomed ocean, in health and safety, I hasten to explain the perplexing mystery.

"While at the Institute, and having nothing else to do, and wishing to get a-head, I applied myself very closely to study, particularly the Latin Grammar.—The effects of close application from sun-rise till 9 in the evening, I soon perceived, and several were sensible that my thoughts for a moment or two were rather wandering. After the 5th or 6th of April the aberrations became more frequent, and how I spent the time between that and the 8th I am wholly unable to say.—Finding myself in a strange street I asked a soldier the name of the place, and was answered "Montreal." For a moment I wondered what could have brought me there; but then came confusion over my mind again, and not an idea, or incident can I recollect, until yesterday, A. M. when I found myself in the steerage of a ship bound from Quebec to Liverpool. I immediately communicated every thing to my fellow passengers (a young man and his wife) and from them I learnt the following particulars. They first met me on the 18th of April in a steam boat on a trip from Montreal to Quebec,—I followed them to a public-house,—they told me they were going to Liverpool,—I replied I am going with you.—He went to a Broker to have his notes changed for gold, asked me if I had any? I replied yes, and had mine changed also.—

"The Captain informed me that I was engaged as cabin passenger: but as he found I had but a small amount of money, I was obliged to take a steerage passage—he sold me or lent me every necessary. I was taken sea sick as soon as we had a very high sea, and was just able to get on deck after a week's confinement the day before yesterday. I had been on deck some hours yesterday morning, and had just come down into the hold, when my mind in an instant was as clear and as rational as ever.\*

"The Captain remarked that he had sometimes suspected me to be a little deranged, and my fellow passengers thought my appearance very odd at Quebec; but as

\* Was not this sea voyage the means of saving him from total derangement?

I was frequently engaged while on board in reading their books, they concluded it was owing to an absence of mind, and a natural eccentric character. They told me I had been uniformly courteous and cheerful. I do not doubt that study was the cause, and thus are all my hopes of going through college blasted ; for I should not dare making another attempt. My preservation appears indeed miraculous ; but I know not what to say.—How thankful should I be to the Great Being who has guided and directed my wanderings ? 'tis too tame a word ;—all words cannot express my feelings,—I leave all,—for the contemplation almost overwhelms me.

Ever your affectionate Son

JOSEPH."

P. S. "Liverpool May 27th. Arrived here at three o'clock this morning,—we had on the whole a pleasant passage. My health of body and mind was never better than now. If my life is spared you may expect either to hear from me or see me in two or three weeks after you receive this."—

I have omitted many particulars, lest it should swell this book too much : but I would remark that the caution of the American Magistrates is praise-worthy in not condemning the tavern keeper and the coloured man, before the body could be found. In Europe people have been executed on similar evidence, and the supposed murdered people have afterwards proved to have been alive.

Where I on a jury I think I could not quit my conscience to put a fellow creature to death on circumstantial evidence, lest I myself should be guilty of blood. Magistrates and rulers think on it.

As to Mr. Frothingham, he appears to have been led by divine providence, unconsciously, into the means for the recovery of his intellect.—May not others be restored by the same means ? But teachers and students should be guarded not to overburden the intellect, which like the body can bear only a certain proportion to strength.

22nd. Again visited Mr. Bryan, and had more interesting discourse on his visit to France, where he and others (already mentioned,) were instructed through the medium

of angels with whom they personally conversed. They met every evening at seven and with bread and wine commemorated the death of Christ, and conversed together on the subject of their future state : The oldest member presided.

While they were there, they had many and great discoveries made to them on the prophecies of Scripture, and of important and approaching events.—Also of seventy associates in different parts of Europe under like impressions, and that they knew the names and places of abode of some designed as instruments in the hands of God in bringing about some important events, though unknown at that time to the persons themselves.—That a Turkish woman was directed by a voice to assume the dress of a Russian officer, and go to *Angona* in Italy, where she should meet with a man in the Russian uniform, whose directions she should follow.—She obeyed and went—One of the associates at *Avignon* had the same command to go to Angona,—they arrived at the gates the same day and hour, and he conducted her to Avignon, &c. &c.

Mr. B. Shaw, a store-keeper, (shop-keeper) from Danville, in Ohio, being at New York on business, came to our house. He mentioned his coming through a town in Maryland called *Cumberland*, in his way to New York, which a few weeks before had been burnt, or at least a great part of it, in an extraordinary manner, the fire beginning at a certain place, and running through as if the whole street had been in a blaze ; the people shrieking and running before it to escape with their lives. Mr. Shaw's brother being with him, remarked on the houses being burnt and the chimneys standing, that the town looked as naked as the *Quaker prophet*. This being so remarkable, and so well known in those parts, I shall here record it as he stated it. "About four years ago a Quaker from Richmond in Virginia, came there, and went to a corner of the street, stripped himself naked, and went at a quick pace through the street, crying, 'This place will be destroyed by fire or water.' This he did for several days, at the same place. At last the people took him up for a crazy man, and put him under confinement. But

after awhile they found that instead of being a crazy man he was a true prophet ; and the fire broke out where the prophet stripped off his clothes, and went on the same way he went, and it is thought about as fast as he went through the same street, warning the inhabitants." When Mr. Shaw and his brother came through, it looked they thought, as naked as the prophet when delivering his message, which doubtless was a figure of the destruction that God intended to punish them with, unless they repented. Believe his prophets, so shall ye prosper. 2 Chronicles xx. 20. Shall there be evil in the city, and the Lord hath not done it? Men commit the evil of sin, and God sends the evil of punishment.

On my going near Fulton market on some business, a gentleman came up to me, and presenting a paper expressed a hope that I would do something towards the Anti-Slavery cause. He was a stranger to me, but I soon found he was a minister, and that he belonged to the Anti-Slavery Society.

The heading of the hand-bill was SLAVERY AND LIBERTY,—‘ E. Pluribus Unum ? ’ The following is a small extract.

July 4th. 1776, the date of our national birth, we proudly told the world ‘ *that all men were created equal—that they are endowed with certain unalienable rights—that among these, are life, liberty, and the pursuit of happiness.* ’

“ This doctrine is good ; but where are these equal rights,—this equal enjoyment of life, liberty, and pursuit of happiness?—It is a glaring fact, sufficient to cover our nation with everlasting disgrace, that the horrors and cruelty of Negro Slavery have, during all this period existed, and been tolerated by us.—Who can estimate the amount of individual and national guilt in this thing, while no less than two millions of our fellow beings, made of the same one blood with ourselves, to dwell on the face of the earth, have during this period perished under yokes and burdens of cruelty which we have not moved with one of our fingers? And are we not in the free States bound to exert the best of our influence in favour of the most just, wise, safe and immediate general eman-

ipation which can be effected by our government, without grudging the expense of doing justly."

In looking at the address, I saw this accorded with the publication of the Congress; a copy of which I found hung up in a frame in the hall or entrance of our house, which our landlord who had occupied the house next before us, had not removed; a copy of which is as follows.

"In Congress July 4th. 1776. The Unanimous Declaration of the Thirteen United States of America.

"When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the EARTH the separate and equal station to which the laws of nature, and of nature's God entitle them a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.--We hold these truths to be self evident; that all men are created equal, that they are endowed by their CREATOR with certain unalterable rights, that among these are LIFE, LIBERTY, and the pursuit of HAPPINESS.—That to secure these rights Governments are instituted among men, deriving their just powers from the consent of the Governed. That whenever any form of Government becomes destructive of these ends it is the rights of the people to alter or abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence indeed will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such Government and provide new guards for their future security. Such has been the patient sufferance of these Colonies, and such is now the necessity which constrains them to alter their former system of Government.



The history of the present king of Great Britain, is the history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this let FACTS be submitted to a candid world,—HE has refused his assent to laws the most wholesome and necessary to the public good.—He has forbidden his Governours to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained ; and when so suspended, he has utterly neglected to attend to them.—He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature, a right inestimable to them and formidable to tyrants only.—He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures,—He has dissolved Representative houses repeatedly, for opposing with manly firmness his invasions on the RIGHTS of the PEOPLE,—He has refused for a long time, after such desolutions, to cause others to be elected ; whereby the Legislative powers, incapable of annihilation, have returned to the people at large for their exercise ; the state remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.—He has endeavoured to prevent the population of these States, for that purpose obstructing the laws for Naturalization of Foreigners ; refusing to pass others to encourage their migrations hither, and raising the conditions of new appropriations of lands.—He has obstructed the administration of justice by refusing his assent to laws for establishing judicial powers.—He has made Judges dependant on his will alone for the tenure of their Office, and the amount and payment of their salaries. He has erected a multitude of new Offices, and sent hither swarms of Officers to harrass our people and eat out their substance.—He has kept among us in times of peace standing armies without the CONSENT of our Legislature.—He has affected to render the Military independent of and superior to the civil power.—He has combinéd with others to subject us to a jurisdiction foreign to

our constitution, and unacknowledged by our laws ; giving his assent to their acts of pretended Legislation.—For quartering large bodies of armed troops among us.—For protecting them by a mock trial from punishment for any murders which they should commit on the Inhabitants of these States.—For the cutting off our trade with all parts of the world.—For imposing TAXES on us without our consent.—For depriving us in many cases of the benefits of trial by Jury.—For transporting us beyond seas to be tried for pretended offences.—For abolishing the free system of English laws in a neighbouring Province, establishing therein an Arbitrary Government, and changing its boundries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies.—For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our government.—For suspending our own Legislature and declaring themselves invested with power to Legislate for us in all cases whatsoever.—He has abdicated government here, by declaring us out of his protection, and waging war against us.—He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.—He is at this time transporting large armies of foreign Mercenaries to complete the works of death, desolation, and tyranny already begun with circumstances of cruelty and Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation. He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.—He has excited domestic insurrections among us, and has endeavoured to bring on the inhabitants of our frontiers the merciless Indian savages whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.—In every stage of these oppressions we have petitioned for redress in the most humble terms. Our repeated petitions have been answered only by repeated injuries. A Prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connexion and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must therefore acquiesce in the necessity which denounces our separation, and hold them as we hold the rest of mankind, enemies in war,—in peace friends.—We therefore the Representatives of the United States of America in General Congress assembled, appealing to the SUPREME JUDGE of the world for the rectitude of our intentions, do in the name and by authority of the good people of these colonies, solemnly publish and declare that these united Colonies are and of right ought to be free and independent States; that they are absolved from all allegiance to the British Crown, and that all political connexion between them and the State of Great Britain is and ought to be totally dissolved, and that as Free and Independent States they have full power to levy war, conclude peace, contract alliances, establish commerce, and do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives and fortunes and our sacred Honour.

John Hancock; Button Gwinnett; Layman Halle; Geo. Walton; Wm. Hooper; Joseph Hewes; John Penn; Edward Rutledge; Thomas Wayward; Thomas Lynch, Junr.; Arthur Middleton; Samuel Chase; Wm. Paca; Thomas Stone; Charles Carrol of Carrollton; George Wythe; Richard Henry Lee; Thomas Jefferson; Benjamin Harrison; Thomas Nelson, Junr.; Francis Lightfoot Lee; Carter Braxton; Robert Morris; Benjamin Rush; Benjamin Franklin; John Morton; Geo. Clymer; James Smith; George Taylor; James Wilson; George Ross; Cæsar Rodney; George Reed; Thos. M. Kean;

Wm. Floyd ; Philip Livingstone ; Francis Lewis ; Lewis Morris ; Richard Stocton ; John Witherspoale ; Francis Hopkinson ; John Hart ; Abraham Clark ; Josiah Bartlett ; William Whipple ; Samuel Adams ; John Adams ; Robert Treat Paine ; Elbridge Gerry ; Stephen Hopkins ; William Ellery ; Roger Sherman ; Samuel Huntingdon ; Wm. Williams ; Oliver Woolcott ; Matthew Thornton."

The reader may see how inconsistent slavery is with the constitution of the United States. When I have mentioned this inconsistency, the answer has been returned, "The English brought them here."

Mr. Shaw related a circumstance relative to the Cholera at Cincinnati, which is as follows ; When the Cholera entered that city, the pigeons flew away, and all the flies disappeared. The *martins* that had boxes put up against the houses for them to nestle in, and had young, left their young, and all left the place. After awhile the pigeons returned in a company, staid two days,—left again for a little while, then flies, martins, pigeons and all returned ; after this general return, there was not a case of Cholera more known in that city. Let the philosopher account for this.

On shewing Mr. S. some addresses to the public on Anti-slavery that I had received the day before of Mr. Henry Jones, Congregational Minister, he related a circumstance that took place in Maryland, the State of his nativity, illustrative of some of the horrors of slavery.

A pious negro slave belonging to the Methodist Society had married a wife who was slave to another master. Her master sold her to go in a drove of slaves about to be drove off far west to the Cane country. Her husband hearing of this, determined to defend his wife from such violence. Her master on discovering the husband's intention, appointed five or six men to come in the night to carry her off. Before night this was understood among the slaves, and about twenty collected, and guarded the way to the house to defend the woman. As the gang came on, one fired and mortally wounded the first man, who proved to be a noted *drover*, who went on hire to take, chain, and assist in putting off slaves. On this the others fled in the dark, and one of them swore that the

husband of the woman killed the *slave-catch* (for he died soon after.) The husband was arrested, imprisoned, tried, and condemned to die; though *many* slaves could witness that he was not on the ground at the time. But their oath, or witness of any kind would not pass because their skins were black; yet the oath of *one* who had a whiter skin was admitted, and the jury had to decide according to law on the evidence of a white man, though it seems none of them (the jury) believed him. In consequence of this verdict the Judge passed sentence: but appointed no day for execution. He remained awhile in prison, and the Governor instead of signing a death-warrant, sent him a discharge from prison. His master was so affected by his unjust sufferings, that he gave him his liberty; so that he was freed from slavery as well as from prison and death."

The *slave-catch* lived a few days, and before he died owned that he deserved the death that he had met. When men come to die, they often see differently from what they do in health when money blinds their eyes. "The love of money is the root of all evil."

6th. A farmer lately come from England called on us. He had left his family at Mount Holly near Philadelphia, and was going to Bethany, not knowing that he had travelled about a hundred miles out of his way until I informed him.

7th. For the first time received the newspaper called *The Emancipator*, published in New York by the Anti-slavery Society, in behalf of the poor oppressed sons of Adam called Negroes.—Some say they have no souls: The fool hath said in his heart, there is no God!

Lord's-day 8th. Read with my family in the Bible and Book of Martyrs. How little do professors know about the cross in our day; and it is to be feared, how unprepared would the greater part be to meet the trials the martyrs had to encounter.

13th. Saw on the paper that the Custom house duties in the port of New York the last week, after light-house, debendure expences, &c. were deducted, was 603,900 dollars.

Lord's-day 15th. The blacksmith behind our house

was busily at work, and the Baker's men in the yard in sight of our window, coats off, removing rubbish.

After breakfast I went out in town and distributed some pamphlets on Sabbath breaking. Went to the Moravian chapel, heard a sermon on Eccles. xii 5. A dull discourse about thirty five minutes long.

23rd. Read in an American publication concerning the *Adansonia Digitate*, which is said to be the greatest tree in the world, and found in Senegal, Egypt, and Abyssina. The trunk from 20 to 30 feet in diameter, and divided into branches of great size, which spread out drooping at the extremities, and form a mass of verdure 150 feet in diameter and 70 in height. The wood is said to be light and soft, and that the Negroes sometimes hollow out chambers in the trunk, and deposit their dead within them, where they become mummies perfectly dry and well preserved.

24th. In the evening went to a Methodist class-meeting, nearly two miles up the city, held at the house of a widow.

A person called Phineas Coles was at the meeting. I had heard of him before as a miracle of mercy. He for many years was a Presbyterian, then fell into despair. Two of my acquaintances Mr. La Taurette, and a female, sister Cock, visited him. He raged against them, caught up a poker, ordered them to door, threatening vengeance if they did not. The said friends nevertheless persevered in praying with him &c. and at last he felt a hope—came to the Methodist class-meeting,—his eyes were opened, his mind enlightened, he believed and was enabled to rejoice in the God of his salvation,—and as the means which the Lord used to deliver him out of his misery were the Methodists, he now appears tied to them with inseparable bonds. He himself thought the great available means were fasting and prayer, that were used by two of the Methodists purposely on his account. What would not God do if his people were in the right spirit, and would use the means that he hath appointed?

28th. Saw a remarkable account of a cave being discovered near the town of Coher in Tipperary in Ireland 20 feet below the surface,—a passage 300 yards long

leading into a room 700 yards wide—150 columns 30 to 40 feet high—another room three quarters of a mile in circumference, another room three miles in circumference, containing various curiosities, one of which was a deep river.

Being up in town saw a funeral : but how different from one in Europe,—here the hearse was drawn by one horse,—no signs of pomp and pride exhibited as in some countries,—no plumes, nor tassels to the hearse and horse, nor flags to their hats. Thirty men walked after, two abreast ; then followed twelve coaches,—none of the people in crape, but apparently in their usual garb. Some from Europe we on a time see with crape, &c. after the European fashion.—Alas ! what has death to do with worldly fashions ? Is it a token of sorrow ? What have those to do with signs of sorrow who are in reality glad for the death of a rich relative ? It is the fashion. What, the fashion of hypocrisy ? No matter if it be in the fashion,—any thing right or wrong, manly, or ridiculous to be in the fashion, true or hypocritical to be in the fashion.

Lordsday 29th. A few friends visited us, and one of my family read in Gillis' collection, an affecting account of the sufferings of some protestants in *Stratzburg* in Germany, by popish persecution. Twenty thousand at last had the favour, instead of being tortured by cruel imprisonment or put to death, to leave their country at once in the depth of a rigorous winter, in frost and snow, to seek a shelter and a home where they could ; not giving them time so much as to sell their effects,—no ! this suited their persecutors' covetous minds, and was probably one inducement to banish them so hastily, combined with another motive to expose them to greater distress. These poor sheep meekly submitted and went off in companies : first eight hundred, men, women, and children, marched towards *Kauffbeyern*, a protestant town in *Suabia*, where they arrived in December 1731. They had been some taken from the fields, others dragged naked out of their beds, and hurried as sheep before a pack of hounds, out of their homes, farms; and country, —go or die ! They were five weeks on their journey, in

bitter cold and stormy weather, (winters being rigorous in those parts,) and a fortnight of the time they were wandering over mountains and hills, not knowing which way to go. When they came to Kauffbeyern they were almost starved, having been three days without bread.

The inhabitants of the town received them as brethren, took them in, fed and clothed them, kept some there, and others were directed on to other towns, *Memmingen*, *Ausburg*, and *Ulm*, as nineteen thousand more were expected to come on through those parts.

The description of the parting of those brethren in the Lord, is truly affecting. When the day came, they met at the chapel in the morning, and after committing themselves to the Lord,—Him who is able to save, the ministers and townsmen stood by the road leaving a passage for those confessors to pass on, while blessings flowed from the former, and grateful acknowledgments returned by the latter. On each side doubtless looking by the eye of faith to the place of rendezvous, at their Father's house, where they expected soon to meet, and know sorrow no more; but to be crowned and rejoice with those before the throne: with those arrayed in white robes, who came out of much tribulation, and washed their robes in the blood of the Lamb.

Who that has read the history of papal persecutions, and that of the French revolution, but can plainly see a divine retribution, and God whose eyes are over His people, avenging His people's cause.—Though justice lingered for years it came at last, *and terrible was the stroke*. That same God whose tender mercies are over ALL his works Psalm cxlv, 9. has also seen the heart-rendings, the soul-piercings, the tears, the cries, the groanings, and murders of the poor defenceless Negroes; He is not forgetful of the work of His own hands;—and though judgment has lingered in this case also, let not the cruel one think he shall escape punishment: but let those countries which have been the oppressors of mankind tremble for the misery that is coming upon them; and which without timely repentance, all their policy will not, cannot prevent.



The weather for several days was almost as warm, as in July and August.

October 5th. Captain Brewer, formerly from Falmouth in Cornwall, (before named) who trades from New York to Holland, came in and spent some time with us. A short time ago he was converted to God; and since that many of his crew have been brought to God also. I had been in company with several who had sailed with him, and with some who had known him on land; and from their report, I was desirous to see him, and was much pleased with his visit.—According to report, his ship at sea is a chapel for the Lord of Host.

Lordsday 13th. Forenoon rain, and high wind. Mr. Coles paid us a visit in the afternoon: he seems to be a miracle of mercy in a peculiar manner. He rejoices greatly in seeing the true plan of salvation; now feeling that none are unconditionally doomed to hell, but that grace is free for all, that God is no respecter of persons,—Seeing such beauty in the divine perfections (since he had the true light) and in the divine government, he loves God as he did not before. What a blessing to believe the truth as it is in Jesus, who by the grace of God tasted death for every man.

23. Mrs. Murdock came in to see my wife. She is an aged woman and lived in New York at the time of the revolution. Her mother was a German, and used to go down on her knees and pray for king George. Her father was secretly a friend of the revolution, and joined with some others to make up a contribution for General Washington; they sent off 1500 guineas, and a quantity of flour for his almost starving army which then lay at Philadelphia. The money arrived: but the flour being taken by the British, suspicion fell on her father. One day a German General, as New York was occupied by the royal troops, came in to see her mother. While the General was there, some soldiers came to the door and seeing her father, threatened to kill him. She seeing one of the soldiers with the point of his dagger to her father's breast, ran into the room where the General was, with the news that the soldiers were about to kill her father. The General went down, and told the soldiers that he

would settle it ; on which they departed, and her father was preserved. Who can conceive the horrors of war !

She said after the war, General Washington came to New York, and asked his friends what he should do for them. Her father being a Baker, accepted the General's custom in Baking : but refused any office. Her uncle was chosen one of the State Assembly.

Went on board the Camilla Captain Kelley, another pious captain : he had been mate with Captain Brewer. Many American sailors are converted to God. When shall the time come that the abundance of the sea shall be converted, according to the promise, Isa. lx. 5.

Lord's-day 27th. Read part of Marsh's treatise on the Millennium. He has some just ideas of it, and applies the subject well.

28th. Read some of Heckerwelder's\* history of the Moravian Missions among the Indians. What a scene of persecution, was there by the Whites, before the revolution ! Protestants persecuting the heathen because they were become Christians !! whoever has read Lochiel's history of Indian Missions, Heckerwelder's history, and the history of the American Revolution, and has ability to compare times and circumstances, may easily and plainly see in the latter the finger of God ; and instead of wondering at the unexpected event, if he has the true light, and a knowledge of the attributes of God, he would rather wonder at the scourge not taking place, while that word could be found in the Bible, *Shall I not visit for these things, and shall not my soul be avenged on such a nation as this*. Though it does not appear that the British government ordered, or even knew of the cruelties exercised by their officers on the harmless Indians and Moravian preachers, yet while that government existed, those vicious proud officers screened their tyranny under the name of British power, murdering the innocent, and plundering their property to enrich themselves with the spoils. And when those who were not christian Indians, (for the christian Indians like the Quakers refused to fight) endeavoured to revenge the blood of their innocent brethren, the Whites made this a pretence for carrying on

\*A Moravian Missionary.

war against them. For this Colonel Crawford\* paid dear. The warlike Indians in an action, when defending themselves against an inroad of the Whites under one Williamson who had murdered the inhabitants of a Moravian Indian settlement, took Colonel Crawford and Dr. Mac Knight prisoners, and tortured the former to death ; While torturing him, they asked him how he liked it ? adding, " We have to learn barbarities of you white people. You came out with the worst kind of murderers, even such as Indians have not among them. Indians kill their enemies ; but not their friends. When they have once reached out their hand even to a prisoner and called him by the name *friend*, they do not afterward kill him ! But how did you do to the believing Indians on the Muskingum ! Did you not always tell them that you were their firm friends ; and did you not when you lately came up to them hail them as such ? You assured them of your friendship towards them ; telling them, that they need not fear any harm from you ! And what did you afterwards do ? Did you not accuse them of being warriors, knowing at the same time they were not such ? Did they fire a single shot at you ? Did you ever hear warriors pray to God, and sing praises to Him as they did ? could not the shrieks and cries of the innocent children, excite you to pity them and save their lives, and if you would remove them take them as prisoners ? No ! it did not ! You who would have the Indians believe you are christians because you have the great book (the Bible) among you, are in your hearts murderers ! Never would the believing Indians have done what you did, though the Great Spirit never put this book into their hands as he did in your's ; and further, taught you to read all that he wanted you to do,—and what was forbidden by him, that you should not do. These Indians however believed all that their teachers told them, of what was written in the book, and believing it, strove to act accordingly. It was on account of the Great Book you have, that these Indians trusted so much to what you told them. We knew you better, than they did. We often warned them to beware of you

\* What a very different account of his death was published in England.

and your pretended friendship ; but they would not believe us.—They believed nothing but good of you, and for this they paid with their lives !”

This (says Heckerwelder) was in substance what was spoken to the unfortunate suffer (Col. Crawford) previous to his being put to the torture, to which he replied : ‘ that he was not an accomplice in that atrocious act.’ — His being taken in company with the very man who led on the party to commit that cruel act, was so much against him, that no one would so much as listen to an apology. He was told that, “ No man on earth could save his life—not even the king of England, were he here with all his treasures. That the blood of those innocent Indians, whom they had murdered, must be avenged in an exemplary manner.”

Another thing is said to have enraged the Indians, which was that the Indians found papers, that had been dropped in the camp (for Williamson and others fled in the night) that *no quarters were to be given to an Indian, whether man, woman, or child.*

After that shocking massacre of the christian Indians, under Williamson, they published in the Pennsylvania Gazette April 17th. 1782. “ That some Indians had collected a large quantity of provisions to supply their war parties,—they arrived at the town, surprized it in the night, attacked the Indians in their cabins, and killed and scalped upwards of ninety. About eighty horses fell into their hands which they loaded with the plunder, the greatest part furs and skins, and returned without the loss of a man !”\*

These murderers could publish what they pleased, but the poor Indians could not so easily publish the truth.—Is this the way the people at home are imposed upon by their armies that are sent abroad ?

In England I had read the account of the death of Col. Crawford not knowing the cause of his torture : but took it to be the fruit of Indian barbarity, and savage ferocity. —On going to America I found the case very different. Who knows what villanies have been committed by the English, and others in distant lands, to make their for-

\* True enough ! these christian Indians would not fight.

tunes, as they call it ! What will come to light in the day of judgment ! When I read in England the shocking account of the death of Colonel Crawford, had my memory referred to the conduct of Indians towards the quakers, it might have taught me that the Indians when justly and civilly treated were harmless neighbours. Never has it been known, that in one instance, they broke their agreement made with W. Penn ; but ever since have respected the quakers as friends of mankind. Why ? because the conduct of the quakers proved it. How plain is the inference, that had other white people acted towards the Indians in the same just and peaceable manner as the quakers did, the Indians would have been as well affected towards them, as they are towards the quakers. It is the avarice, treachery, and cruelty of those other whites, that have roused the indignation of the Indians against them, and moved them sometimes to retaliate.

Heckerwelder, in his history, says, that the Indians keep the anniversary of the treaty with W. Penn, in order to refresh their memories, and inform their youth. They meet together on that day and repeat the agreement. The fathers teach the children, and the children teach their children in order that good faith may ever be kept with those who keep good faith with them.—what a reproof to some called christians, who but disgrace the name.

Heckerwelder's history of Missions among the Indians discloses horrid crimes committed, first, through French influence on the heathen Indians against the christian Indians. Secondly, through British influence. Thirdly by white settlers in the south, chiefly virginians. These perhaps, were transports, or the descendants of those transported from England. Virginia and Maryland being the region to which convicts were formerly sent from England. In their war with England, the French got the Indians to side with them. When the revolutionary war broke out, the Americans advised the Indians to be neuter, and not join either side as the war did not concern them, the dispute being wholly between Great Britain and the colonies : but the British induced them to fight on their side and they endeavoured to get the Moravian, or chris-

tian Indians to join them. On their refusal the British officers threatened them with destruction; and at last Captain Elliott, and two other Officers, Mc Kee and Girty, headed and led on a party of heathen Indians, and fell on the Moravian settlement of christian Indians, called Gnattanhutten, slew some, burnt many others where they were in the house, cattle, corn, Barn and all together. Having no pity on the cattle roaring in the flames, nor on the innocent war-hating christians praying in the house that was burning over their heads. Who I ask provides the money to pay for carrying on those bloody wars and Massacres? Does any body in England know who pays the hire of slaughter-men?

This is but part of the sufferings endured by the christian Indians and the Missionaries, (a very small part too of what I could copy from records in America,) from time to time, in different parts of the country for many years.

In the evening heard a Negro woman preach at the African Chapel, New York, on 1 Samuel iii. 10. *Speak for thy servant heareth.* She was stout, of middle height, well dressed. She had on white gloves, lead colour gown, white handkerchief, a dove colour silk one over, plain cap and white bonnet. After ascending the pulpit she took off her gloves and bonnet, and spoke without either. The Negro girls were arranged about the pulpit; next to these the Negro boys in the middle tier of pews. She directed her discourse chiefly to young people, speaking with much ease and to the point; and if the writer be a judge of preaching, superior to some preachers of different denominations whom he has heard in the city. In a literal sense is the Spirit of prophesy given to the servants and handmaidens, even to those who have been held as servants to others. Slaves as well as your sons and daughters. *Joel.* The weather has been icy cold a few days.

Lord's-day 10th. My wife and I went to the Orthodox Friends' meeting in the morning, and heard a female speak on the swiftness of time. In the evening we heard a discourse at the Protestant Methodist' Chapel Sullivan Street, on Luke i. 32, 33. *He shall be great, &c.* The

speaker spoke plain, lively truths ; chiefly on His greatness : but seemed not to have any idea of the greatness and glory of His reign on earth. It seems strange to me that those who study the scriptures should not find out their mistake. The scripture says he shall reign over the Gentiles, as well as over the house of Jacob. True say some, He reigns in the hearts of His people. So far so good : but is that all that is meant ? It is also said the holy (or saints) reigned with Christ a thousand years. Has He not reigned in the hearts of some saints a thousand years already ?—almost six thousand ?

11th. In the evening heard preaching at the Protestant chapel in Attorney Street, on Revelation xxi. 5. *He that sat on the throne said, Behold I make all things new.*

In the evening it rained.

13th. In the morning talked with several who saw the phenomenon, of falling stars, from 5 or 6 o'clock until day-light, rendered them invisible.

Weather cold, and dry.

15th. Changed bakers, having eight ounces more on a 12½ cents loaf in Orange Street, than what is brought to us in John Street ; probably, it was partly owing to the difference of house-rent. Strangers going into the city should remember this if they would prefer buying at the cheapest hand. In the upper part of the same city New York, rent and some articles are much cheaper than in the lower part.

Having some days ago received a letter from Mr. Vail in Long Island, I purposed to visit my friends there once more before I went to England, and to go to the higher part of my intended journey first, which was near sixty miles up the Island, near the Sound, to which place and neighbourhood vessels traded up and down. On going to the Wharf found the master of one of the vessels, who stated the fare. Do you ever carry a preacher free ? I never carried one. Will you carry one now ? If we go to-morrow I will take you.

16th. On going to the quay, found the vessel that I expected to take me, would not go yet. On speaking to another Captain, he promised to take me on the same

terms, and who was about to sail in the evening or next morning.

In the evening though he was about to carry me gratis, the master of the vessel was so obliging as to send me word to be on board next morning at five o'clock.

Lord's-day 17th. Rose soon after three to prepare for my journey. My dear wife had staid up late, kept in the fire, and prepared some breakfast for me. "He that findeth a wife, findeth a good thing, and hath obtained favour of the Lord." On coming on board, there was a good fire in the cabin, which was very agreeable, in a November morning. The sailors soon hoisted sail, and before a fair wind we went up the Sound at a good rate; Long Island on the right hand, and the States of New York and Connecticut on the left, presented a pleasing prospect. The Captain calculating that we should be too early for the tide, about eleven we slackened sail, yet we got to Smithtown quay (counted 60 miles) about a quarter after one, P. M. By this the reader may guess how easy it is for the people of the Island to go to New York to market.

Finding the nearest house where any of my acquaintances lived was that of William Adams, I went thither, about three miles off, and was just in time to join them in a prayer-meeting. Old Captain Smith who had begun the meeting was in prayer. When they rose there was an unexpected visitor, who being invited to take the stand, gave a word of exhortation.

After taking some refreshment, five of us went to the Head of the Harbour, crossing the river in a canoe, (or hollowed tree) well stowed in: but got safe over with much care, and keeping very steady. If a person is not well acquainted with it, it may soon turn over. I spoke in the School-house and afterwards met the class.

18th. Passing by a farm, in my way to my old friend's, Nathaniel Smith, which farm when I was there before was occupied by a Mr. Tillow, who I understood was removed, I enquired at the house if it would be agreeable for me to cross the meadow, as formerly?—it being a nearer way, but no path. The mistress of the house who did not know me, preferred my going on the road at the



head of the meadow to the highway. On going about this way met her husband, and on enquiring of him the road, we had a little more discourse. When he understood that my business to Mr. Smith's was to preach, and no word had been sent of my coming, he desired me to return to the house with him, (as it would not disappoint Mr. Smith,) and preach there at night. This coming something like a call, though unknown to each other before, the invitation was accepted. He informed me that he belonged to the Presbyterians; his name Richard Gould. His father and mother two aged people living with him were Methodists. We soon became familiar as if an acquaintance had been formed for years. Their hospitality and christian kindness could scarcely be exceeded.

Notice having been sent about the neighbourhood, in the evening a congregation assembled; among them my old friend Vail of Comack who was at his brother-in-law's, Mr. Smith, on a visit. We were truly glad especially in meeting so unexpectedly.

After preaching we made some arrangements for future meetings.

19th. Went to Stony Brook, finding the Methodist preacher was about to preach at the School-room where we held our meetings when there last, we went to hear. He spoke on 1 Peter iv. 18. There were eight men beside Mr. Hawkins and me, and about eighteen women and children. The society that once was so flourishing is diminished to a few, and they, it is to be feared, like a rope of sand.—All this is laid at the door of one preacher, in the case before named.

I advised them as I did nearly two years before, to meet together, and try to help each other on: but I fear they are so stunned that it will take a long while for them to get on their legs.

20th. Went on to Robert Wilson's at Nasseykeeg, Mr. Wilson informed me that he also saw the falling stars, —that he saw something like it before the last war with Great Britain, and had heard that something of the kind had been seen before the Revolutionary war. He is the only one that has given me such account. As he lived

near the water I thought he might be able to give me some account of the famous *Palatine* light. He informed me that he had formerly seen a light in the sound; sometimes near, at other times farther off from the shore, sometimes like a flame reaching up to a great height. This I took to be the *Palatine* light, though he did not know it by that name. Perhaps I ought not to withhold from the reader an account of this extraordinary Phenomenon, as it may serve as another caution to Emigrants to choose their captain, and not to venture with the wicked, or impious, though the evil-doer is sure to be punished, for "The eyes of the Lord run too and fro the earth beholding all things" &c. yet men would do well to be guarded, especially in taking such a long voyage.

What I have seen published is as follows.

Since the first settlement of this country, (United States of America,) a singular light has occasionally been seen upon the ocean near *Block Island*. It makes its appearance at all seasons of the year, and is seen from a great distance. The inhabitants of the Island have never ventured to meet it: this supernatural dread is owing to a story which the early settlers connected with its history. Some time in the early part of the eighteenth century, the ship *Palatine* filled with German emigrants and bound for America, was wrecked on the shores of *this* Island, and nearly all its passengers were lost. It was afterwards found that a murder had been committed on board during the voyage, and that the destruction of this ship was a preconcerted plan. Large sums of money were found buried in the sand near the shore which confirms the truth of the above. Since that night, the inhabitants have seen a spectre light floating over the place where the vessel sunk, the name of which was given to this luminous phenomenon.

The following is the copy of a letter written by Doctor Wiley, who resided in the Island, to the late Doctor Mitchel of New York city. It contains many curious facts concerning the subject, never before published.

"Block Island, Dec. 10th, 1811.

"DEAR SIR,

"In a former letter I promised to give

you an account of the singular light which is seen from this place I now hasten to fulfil my engagement. I should long since have communicated the fact to the literary world : but was unwilling to depend wholly on the information of others, when by a little delay, there was a probability of my receiving some ocular demonstration. I have not however been so fortunate in this respect as I could wish, having had only two opportunities of viewing this phenomenon. My residing nearly six miles from the shore, which lies next to the region of its exhibition, and behind elevated ground, had prevented me from seeing it so frequently perhaps as I might otherwise have done. The people who have always lived here are so familiarized to the sight they never think of giving notice to those who do not happen to be present ; or even of mentioning it afterwards, unless they hear some particular enquiries made.

“ The curious irradiation arises from the ocean near the Northern part of the Island. Its appearance is nothing different from a blaze of fire ; whether it actually touches the water, or merely hovers over it, is uncertain ; for I am informed that no person has been near enough to decide actually. It beams with various magnitudes, and appears to bear no more analogy to the *Ignis Fatuus* than it does to the *Aurora Borealis*. Sometimes it is small resembling the light through a distant window : at others expanding to the highness of a ship with all her canvas spread. When large, it displays either a pyramidical form, or three constant streams. In the latter case the streams are somewhat blended together at the bottom, but separate and distinct at the top, while the middle one rises rather higher than the other two. It may have the same appearance when small ; but owing to distance and surrounding vapours, cannot be clearly perceived.

“ This light often seems to be in a constant state of mutation ; decreasing by degrees it becomes invisible, or resembles a lucid point ; then shining anew, sometimes with a sudden flare, at others by a gradual increasement to its former size. Often the mutability regards the lustre only, becoming less and less bright until it disappears, or only a pale outline can be discerned of its full size, then

resuming its former splendour in the manner before related. The duration of its greatest and least state of illumination is not commonly more than two or three minutes ; this inconstancy, however does not appear in every instance.

“ After the radiance seems to be totally extinct, it does not always return in the same place, but is not unfrequently seen shining at some considerable distance from which it disappeared. In this transfer of locality it seems to have no certain line of direction. When most expanded this blaze is generally waving like the flame of a torch. At one time it appears stationary, at another time progressive.

“ It is seen at all seasons of the year, and for the most part in calm weather which precedes an Easterly or Southerly storm. It has however been noticed during a severe North West gale, and when no storm immediately followed. Its continuance is sometimes but transient ; at others throughout the night, and it has been known to appear several nights in succession. This blaze actually emits luminous rays. A gentleman whose house is situated near the sea, informs me that he has known it to illuminate considerably the walls of his room through the windows. This happens only when the light is within half a mile of the shore ; for it is often seen blazing six or seven miles distant : and strangers suppose it to be a vessel on fire.

“ Having given a concise, but general description of this unusual radiance, in which I have been aided by the concurrent testimony of divers veritable characters. I will now offer you those observations afforded me by the opportunities I have had for visiting it myself. The first time I beheld it was at evening twilight in February 1810. It was large and greatly lambent, very bright, broad at the bottom, and terminating acutely upward,—from each side seemed to issue rays of faint light similar to those perceptible in any blaze placed in the open air at night. It continued about fifteen minutes from the time I first observed it, then it gradually became smaller and more dim until it was entirely extinguished. I saw it again on the evening of December 20th. It was then small, and I supposed it to be a light on board some vessel ; but I was

soon undeceived. It moved along apparently parallel to the shore about two miles, while I rode on at a moderate pace. An ascent of ground then hid it for a few minutes from my view. Passing this I observed it about half way back to the place from where it had commenced its vagrant career. I then stopped to observe it more attentively. The light then remained still for some time—then moved off quickly for several rods, and made a halt; thus being in an alternate state of motion and rest. Its magnitude and lustre were subject to the same unsteadiness described above.

“This *lucid meteor* has long been known by the name of the *Palatine light*—It is thought to be supernatural. Its appellation originated from that of a ship called the *Palatine* which was designedly cast away at this place in the beginning of the last century in order to conceal, as tradition reports, the inhuman treatment and murder of some of its unfortunate passengers. From this time it is said the *Palatine light* appeared.

“I have stated facts; but feel reluctant to hazard any speculations; these I leave to you and acute researchers of created things. With the highest feeling of respect,  
I remain your’s

Aaron C. Wiley.”

“Hon. S. L. Mitchell.”

22nd. In the evening spoke at Nathaniel Smith’s.

For many days it has been cold dry weather,—to day overcast with a strong breeze, and towards evening rain.

Lord’s-day 24th. Went with Mr. Gould and his son to a village called the *Branch*, and heard a Presbyterian preacher on Ephesians v. 1—2. He made some good moral remarks on it.—

In the evening I spoke at the School-house at the head of the harbour, and returned with Mr. Gould to sleep. He has a fine farm on shares, as it is called, that is rented, which sometimes is the case, though most commonly farmers live on their own land. Mr. Tillow who had been a labourer, rented it six years, and accumulated, Mr. Gould informed me, about 3000 dollars, and removed to the west, where they can buy land cheap. Mr. Gould was a tailor by trade, and now has taken this

farm. His landlord provides half the seed, and has half its produce, half the fruit, none of the milk : but half the butter, or has eight dollars a cow in lieu of it. And as to the cattle, when any are fed, they divide them equally between landlord and tenant.

They appear to live in the midst of abundance, no tythes to pay, and very little taxes, (about a cent an acre,) as it were sitting under their own vine and figtree, enjoying the fruit of their labours, none threatening them or making them afraid by arbitrary demands, or suits in the spiritual or pious court.

26th. The rain had ceased, and a little snow had fallen in the night, but dry over head. I took leave of my affectionate friends, and went on for Commack. A little before I came to the village, called the Branch, on meeting a man he affectionately took me by the hand. On asking if he knew me? He replied, you are my brother! Then pointing to the house where he lived, near the Presbyterian Chapel, informed me he was a Presbyterian; at the same time naming the place where he had seen me when I was on the Island nearly two years before &c. &c.

27th. I spoke in the chapel belonging to the people called Methodists, a branch from the Episcopal Methodists. After preaching I went to lodge with one of the society called Moses Benjamin, a farmer living on his own land. He has a farm or two to sell or let on shares.

He and his wife both saw the falling stars. They got up about four o'clock to send off one of their sons to school by a Stage coach that passed early, and by that means had an opportunity of seeing them for some hours. Mr. B. and his wife give a similar description to that on the News-paper, sent in from Yale College, and of others who saw it in New York. One luminous body appearing nearly as large as the moon; another like a serpent, curling and twining until it formed itself into an oblong body of light.

28th. Spoke again at the chapel, and lodged at Ezra Vail's.

29th. Went on to Sweet Hollow, and spoke in the School-house. After preaching several Ep. Methodists came into the house where some females as well as men

prayed, (which is not common,) and we were graciously visited by the master of assemblies.

30th. Visited Mr. Simmons, at whose house Mr. Smith and I lodged when first in the Island, and found that since that time (already mentioned) he had joined the Ep. Methodist society, and was earnestly enquiring how to obtain the knowledge of salvation?—that family being my first fruit on the Island. There I saw an account of Thomas Say, a Quaker in Philadelphia, who had been in a trance. While carried up in the air, he saw three men, his neighbours die, whose names he knew ;—one a Negro, the other two, Whites. One of the latter had a white robe and came up to heaven's gate about the time he did. The other had a white robe also ; but it was spotted, and he was cast off. Walls or houses were no obstruction to his sight ; he saw the Negro where he lay in the room ; he had a white robe, but was not come up to the gate. He saw him laid out, and as they put him on a board his head fell on one side. He saw them place him in the brick kitchen, between the two doors, after laying him out. Thomas Say returned to the body, and told who he had seen die. One went to enquire, and found all three were dead.

The mistress of the Negro enquired of Thomas, what he saw of the Negro, how they laid him out, and where they laid him ? After he had described the circumstances, she said it was so : that as they were laying him out, his head fell over the board, and that they laid him in the brick kitchen between the two doors, as he had stated.

Skins may differ ; but election  
Knows no colour, clime, or name :  
The soul to God in sweet subjection  
Bows in white, in black, the same.

The Negro wash'd in Jesus blood,  
Shall white as snow become ;  
With other ransom'd sons of God,  
Shall find his heavenly home.

The common Saviour of mankind,  
For His will own him there,  
Nor with his colour, fault will find,—  
Nor lips, nor curled hair.

Lord's-day December 1st. An Ep. Methodist preacher spoke in the morning in a farm house belonging to one of the society. In the evening I spoke in the same house.

2nd. Being about to return, shaped my course through Jericho, a town nearly inhabited by Quakers. I put up at the Tavern, (the only one I noticed in the town) kept by Nathaniel Sands. Having a desire to preach there, a room was the first thing to be obtained. A person advised me to ask liberty of the trustees for the use of the District School-house. Dr. Rogers, one of the trustees, readily consented, and the wife of one of the other trustees, who was from home, gave her word in behalf of her husband.

In the evening the house was well filled ; many of the Hicksites came : but not one, that I could understand, of the orthodox came near the door. It was a peculiarly favoured time ; the speaker had much liberty in expounding on *This is a faithful saying* &c. 1 Timothy i 15 A sympathy and pious feeling appeared to pervade the congregation, who rich and poor behaved with the greatest decorum, as people who were come to hear what God had to say to them. How pleasant to preach to such hearers.

After preaching, several came as *Friends*, both male and female, and shook hands. Mr. Sands took me by the arm and led me to his house, (though I had not ordered it,) an excellent supper was laid on the table, with a rich sauce of brotherly kindness both from Mr. and Mrs. Sands, who sat down with me. May the good Lord supply all their need, and richly reward them.

On returning to the bar-room, which in America is the custom for males to do, we found several Quakers sitting by the fire, who in awhile gave room to guess the cause of their visit, and which was a long one. We talked till a late hour ; and should have conversed longer, but for fear of imposing on the family.

3rd. Had more conversation with Mr. Royal Aldrick, son-in-law to the late Mr. Elias Hicks. A communication of his was truly interesting to me ; and as it may also be to a certain class of my readers, the substance of it shall be here inserted.



He said a kinsman of his called Adin Cory, had lately been in the neighbourhood on a visit, from the Indian country, where he had been labouring in instructing the Indians in religion and civil life ; and was again returned to the Indians to proceed in his beneficent labours. That the said Missionary informed him, the Indians have a tradition among them, that their forefathers came from the North (he supposed Bherings Straits, as well as they could describe it) and journeyed South to find a warmer climate, keeping near the Pacific Ocean. Then made a turn towards the east until they came near the Mississippi river, where they found inhabitants, who at first appeared friendly, and assisted them in preparing canoes for crossing. But lo ! when about half of the multitude had crossed, the natives fell on the others that were on the west side preparing to cross, and a battle ensued. Those who had crossed returned, and after a battle which lasted *three days*, they conquered the treacherous inhabitants, and drove those who survived the slaughter back into the country. What number were slain, or how far back they drove them, he does not say. They said, that they brought no cattle with them : but they brought dogs. [It is well known they are very partial to dogs to this day.] This strengthens the opinion of some learned men who have studied their customs, language, &c. that they are some of the ten tribes, and might have come north from Assyria over Bhering Straits into America.

The Indians have no books, consequently no written records : but their ingenuity in keeping things in memory, enables them, in part, to make up for this deficiency, by committing one part of a history to one of their young people, and another part to another of them.

Mr. Cory informed Mr. Aldrick, that the Indians have the traditional history of their country, &c. for 1800 years,—they keep their reckoning by the winters. This I conceive no difficult matter by cutting a notch in a bone or piece of durable wood, and each chief, or other person who would, keeping one of the same kind, and on their annual, or feast day, compare these, and repeat their history. Whether this be the case or not, they have their

assemblies at certain times, their national councils, &c and to me it is nowise incredible, that they have kept their reckonings from the time of their emigration.

I took breakfast with Mr. W. Willis, one of the Orthodox Friends. Mrs. Willis is a remarkably sensible, and apparently pious woman. The evening before they were both from home, consequently knew nothing of our meeting.

Mr. Sands my host, would charge nothing for my entertainment, and expressed his disappointment when I prepared to depart, saying that he thought I would have staid two or three days with them.

About seven miles on I stopped to dinner at the Newmarket Inn, kept by John Armstrong a pious Presbyterian. He also refused taking any money, and invited me to spend a night with him when I could make it convenient. In the evening I arrived at Jamaica, and slept at a Tavern where I was not known. Before bed, on enquiring the Landlord if he had a Bible? He went in search. In about a quarter of an hour he found one (upstairs it seemed by the sound of his footsteps) and sat with me and read, and conversed. He appeared as teachable as a child, and ripe for instruction. Would my time and other circumstances have admitted, it would have been pleasing work to labour among these people.

4th. Arrived at home in New York, about ten P. M. and found my family in peace. Praise God.

6th. At the corner of Nassau and Ann Streets, the workmen were moving a house some feet back to widen the Street. It was built partly of brick and partly of wood. The door being open opposite the stairs I went up to see if the people were within while the house was removing. It proved to be an Attorney's Office: in one room there was a man busy about the fire; in another room a gentleman was sitting down reading as if there had not been any one moving the house. I made an apology for my curiosity and intrusion. As a foreigner I was readily excused, the gentleman saying with a smile that it was no new thing in America to remove a house. With care it can be done without much danger: but to

give a particular description of the progress of this kind of work will not well accord with the proposed brevity of this Narrative ; yet to give the reader a faint idea of it, let it be observed, that in the first place the beams of the under floor, are propped by large pieces of Balk under each end, laid horizontally the length of the house, by which means the house is resting something like a ship on the stocks. Then two pieces of Balk are fixed down deep in the ground at that end or side opposite to the direction it is to go, then a screw fixed between each piece which as men turn with handspikes they push the house on. When it is put far enough they wall up the cellar to the beams, and knock out the props.

One day as I was passing through one of the Streets of New York, over a door I saw Simon Brown *House Remover*. This reads droll to an Englishman.

Lord's-day 22nd. At half past eight went to the Mariner's prayer meeting. At half past ten, their preacher spoke on 1 Peter ii. 7.

A preacher or reader called Greely, a Presbyterian, in the afternoon read a discourse on John iii. 7.

What appeared to me novel and incompatible with the gospel, Mr. Chase the Methodist Preacher, stationed at this chapel, and who spoke in the morning, at the close of each meeting, from the pulpit published for a fair for toys and fancy articles to be held next Tuesday in the prayer-meeting room in the first floor of the chapel. If our Lord was on earth, would He not have taken a whip of cords and whipt all of them out of the chapel on the fair day?

In the evening it was confirmed what yesterday was reported, that seven lads were drowned in skating over the ice on a pond near, or in the city ; and that two more were missing, supposed to be under the frost. How will parents answer for their duty to their children, who let them idle away their time ? The little frost we have had for a few days not being firm enough to bear up their weight, they were hurried into another world.

23rd. Mr. Sherwood (who keeps a large boarding-house) informed me that he had appointed to have a meeting at his house that night to pray for the conversion of his

boarders, who had consented to attend, and invited me to assist him. He opened the meeting, informing us that he had for six years, every day experienced the light of God's countenance, and that the pleasures of religion far exceed the pleasures of sin, &c. Several prayed, and two or three spoke experience.

A woman was present, who with her children was lately come from England to her husband, who had been over four years. But what was her disappointment, on sending to her husband some miles off, to find he was married to another woman! Being sent for, he came, made some arrangement for disposing of the children, whom he took from her, and left her at the Boarding-house to go to service! She was taken ill and confined to her bed, my wife visited her, and found her under mental depression as might be supposed. Let families take advice, and stay or go together.

24th. Soft mild rain.

25th. At a friend's house I saw a man from England, landed a few days. He said they had a passage of forty two days,—thought they had thirty gales of wind. At one time he fell from the ladder, and lay senseless nearly half an hour, cut his face, was put to bed and lay two days. People should be very careful in going up and down the ladder, and even in walking on deck in a gale. An acquaintance of ours from Cornwall fell on her passage, and it was thought broke two ribs. My advice is, that Emigrants go in spring or summer. In the afternoon some snow fell.

26th. Weather fine.

Lord's-day 29th. In the afternoon I went to the E. Methodist's Chapel in Vestry Street, opened last Wednesday. A costly building, expensively furnished with crimson cushions in the pews, &c., it is said to be the first Ep. Methodist Chapel in America, where the pews have been let to rent; some of that connexion are not pleased with this change of things, but prefer their former plain, humble, and free system, when there was less distinction between the poor and the rich. A fine, clear, frosty air.

30th. Wet weather.

January 1st, 1834. Several English friends visited us, and a friend from Long Island. Some of the friends ac-

accompanied me to Mr. Sherwood's meeting, which is continued weekly. Rain much of the day.

2nd. Rain nearly all day.

3rd. Weather dry and frosty.

4th. Weather very cold, with a strong breeze.

6th. Some snow fell in the night, weather dry, and sharp frost.

8th. Clear open weather.

January 10th. Charles Davis, or Charles Tuttle Davis, was hung on Ellis' Island near the city, for Piracy. He was a native of Smith Town in Long Island. The last time I was in Long Island while he lay under sentence of death, some of my friends were speaking about him. They said his parents were thievish, and this young man was brought up in ignorance and wickedness as well as others of the family,—that his mother had been in jail, and that one brother was lying in jail then. How important to train up a child in the way he should go; what will some parents have to account for, who train up their children in the way they should not go.

11th. Some snow fell in the morning,—in the day small rain.

Lord's-day 12th. Rain nearly all day, and very cold.

14th. Finished reading *The son of the Forest*, an interesting account of Wm. Apes, a converted Indian, who became a preacher, and lived awhile in New York; but had removed about three years before. He supposes by comparing some of their traditions, customs, &c. with Scripture history, that the Indians are part of the ten tribes of Israel.

15th. Clear frosty weather.

17th. Soft rain nearly all day.

18th. Weather clear, mild, and pleasant.

Lord's-day 19th. Thick hazy weather, and mild rain nearly all day.

20th. In the evening went to a meeting where several sailors spoke their experience,—even the inhabitants of the sea have learned righteousness.

One of my daughters received a letter from Bethany, wherein it was written that at Bethany it had been fine

sleighing\* for two months; see the difference in the weather there and at New York; but as it is counted twelve hundred feet higher, it must needs be colder.

21st. Sharp frost, with strong Northerly wind, and cold enough.

25th. Still very cold. In the evening a neighbour came in, who said since morning the Thermometer had fallen ten degrees in three hours. These sudden changes may be thought to affect the constitution; but to help this, stoves are kept in stores, shops, chapels, &c. as well as in dwellings, that though cold without it is warm within; and in the most rigorous winters, the temperature of the air in-doors can be made almost equal to Midsummer. My neighbour said it was the coldest day we have had for the winter,—it appeared so to my feelings.

27th. Still sharp frost. I talked with one whom I knew in England; he remarked on a certain people with whom he had been connected in London, who sent preachers to the American States; after awhile the Missionaries wrote to England a flattering account; but when he came over, he said he found it was palpable lies;—that this was boasted of in England and printed in their Magazines, some of which were sent over to America; but that the preacher dared not sell one of them, as that would have detected the cheat. What strange secret contrivances will be brought to light in the next world! while there, another who had been in the same Connexion came in, who also had withdrawn, both spoke of certain proceedings with disgust; as well they might when they found out those people. Chicanery may act its part for a while, but the curtain will drop, and its nakedness and deformity will appear. God is not mocked.

28th. Fine, clear, calm weather. Examined a pamphlet said to be the confession of Ephraim K. Avery: but I guess it is what many believe, from the evidences at the trial, and other circumstances; and that some arch person printed it under title of his confession.

31st. In the evening at a neighbour's house, the execution of Davis the pirate was mentioned; several present

\* Sleighing, is when the snow is too deep for wheels, then they ride in a carriage that slides over the snow.

seemed to be well acquainted with the family. One said, when Davis was a boy he began to steal, and when he brought home little things that he had stolen, his mother praised him for his smartness. At last he went to sea, where he and a few others agreed to kill the captain and scuttle the vessel. After they had accomplished this, he and one more killed their companions in iniquity, saying, two were enough to keep a secret. However he could not go from the presence of the Lord; he was taken with the captain's gold watch in his pocket, and many other things, which were identified. After he was apprehended he confessed his crime with the circumstances attending it. At the time the murder was committed he belonged to the sloop *Ajax*, Capt: Tishew, from *Mobile to Brasso de St. Jago*, where the captain sold the cargo, and was paid in Spanish dollars. While in port Davis and another of the crew, stole a large sum of money and some clothing, and escaped on shore. Being apprehended they were put on board in irons, and for safety the captain took a Spanish soldier with him and sailed. Davis would not confess how he got off his irons, nor many other vile acts of his life: but by the little that he confessed, it appears that the soldier and some of the crew were all combined. The vessel did not totally sink, as if divine providence so ordained it, the stern with the name *Ajax* on it, remained above water, and was discovered. Davis with his booty came on to the city of New York, where the Captain's wife lived, and he being apprehended, she was at hand to examine what he had, and knew many articles in his possession. This should serve as a warning both to parents and children. How valuable is a servant that fears God. What a blessing for a servant to have a pious master, and what a blessing to children to have pious parents. Surely godliness is profitable to all.

In the afternoon I read some of the life of Dr. Clarke. Out of many remarkable things, I will transcribe one, as perhaps some of my readers have not seen that publication. As well as I could guess, it was between the years 1801 and 1803. A gentleman who attended Mr. Clarke's ministry, became convinced of sin,—for a long while he

sought but found no peace to his distressed mind. Being seized with sickness, he sent for Mr. Clarke to pray with him ;—when Mr. C. found how long he had been seeking pardon, and the apparent earnestness of his soul, Mr. C. after repeated visits, expressed his doubts of his practical repentance, and charged him with having left something undone which he ought and could have done. On this the sick man fixed his eyes on Mr. C. raised himself up in the bed and made the following confession.

“ In the year — I was at — and took my passage in the ship — for England : before we sailed, some merchants of that place came to the vessel, and put on board a small bag of dollars, which they gave into the charge of the Captain to carry to such and such parties. I saw this transaction, and marked the Captain’s carelessness ; for instead of putting the bag of dollars in a place of safety, he left it carelessly day after day rolling on the locker. For the simple purpose of frightening him I hid it : he made no enquiry, and we arrived at — and I still detained it till it should be missed : month after month passed away, and still no enquiry was made for the lost property. The parties to whom it was consigned, and who had notice of its being sent, came to the Captain for it : he remembered its having been given into his charge at — but nothing more ; it might have been left behind. Letters to that effect were written to the correspondents, and a search was made : but nothing could be learned ; no trace of the treasure could be discovered. All this necessarily occupied many months. I had now become alarmed, and was ashamed to confess, lest it should implicate my character. I then *purposely* secreted the property.

The Captain was sued for the amount ; and having nothing to pay, he was thrown into prison, firmly maintaining his innocency of the theft, but pleading guilty to the charge of carelessness respecting his trust. He languished in prison two years and then died. Guilt had by this time hardened my mind ; I strove to be happy by stifling my conscience with the cares and amusements of the world : but all in vain. I at last heard you preach ; and then it was that the voice of God broke in upon my con-



science, and reasoned with me of righteousness, and of judgment to come. Hell got hold upon my spirit. I have prayed ; I have deplored ; I have agonized at the throne of mercy, for the sake of Christ, for pardon ; but God is deaf to my prayer ; Christ casts out my petition ; there is no mercy for me ; I must go down to the grave unpardoned,—unsaved !”

O what a state was this ! How fine a scheme of satanic device did it reveal ! The Captain was however dead ; and that too without learning that his name was rescued from infamy : but his widow and fatherless children were still living ; and Mr. Clarke suggested to the dying penitent that God claimed from him not only repentance, but restitution. To this the gentleman willingly consented. The sum, with its interest, and compound interest was made up ; the circumstances of the case, without the name, were declared to the widow, and the parties concerned, through the medium of Mr. Clarke, who obtained an acknowledgment for the sum. Shortly after, the troubled mind of Mr.—was calmed ; and in the firm assurance of the mercy of God, through the merits of Christ, this penitent soul exchanged worlds, a warning to all the workers of iniquity. May this teach ministers to clear up the doctrine of repentance, and not daub with untempered mortar.

5th. The weather is become remarkably mild, as if the winter was broken, as they term it in America,—clear sky, yet not so much as any frost by night ; at least that I can perceive ; for our cistern-pail in the yard has been left out of the cistern, yet in the morning the rope is damp and pliable and not at all frozen as before.

The perusal of Dr. Clarke’s journal, is entertaining, and some part interesting ; but unexpectedly a paragraph appeared, “ When we returned to the Inn we were as hungry as greenland bears, and ate like hounds half starved !” —strong words to express a strong appetite.—

6th. Praise God who hath given me to see another return of my natal day.

O may my future life be more abundantly devoted to God. What hath God brought me through in fifty-six years. What vicissitudes,—what sorrows, what joys ;

what dangers have I escaped, what labours have I undergone, what various characters have I met with ; some artful, some sincere ; some treacherous, some faithful ; some ignorant, some wise ; some perverse, some teachable ; some just, some unjust ; some profane, some holy ; some ungrateful as the mixed multitude were to Moses ; some as grateful as the Philippians and Onesiphorus were to Paul. Whatever the previous principle, habit, or disposition may have been, what a difference is there between the open sinner's heart, backslider's, or hypocrite's, and christian practice : experience teaches this. Martyr Luther said, three things make a preacher ; meditation, *temptation*, and prayer. Temptation may be considered to include adversity in its different kinds.

The weather was almost as warm as May, part of the day we sat without fire in the room.

7th. In the morning some snow had fallen, there was a little frost, and the atmosphere cloudy.

8th. I saw a living hog brought by water from Ohio. The man informed me that it was three years and four months old, that it was weighed sometime ago (but thought it was now something heavier) then it weighed one thousand and four hundred pounds,—nine feet long, three feet eleven inches high, and eight feet three inches round, bred in Warren county. I did not stay to measure it ; but it appeared larger than any one that I had seen in Ohio ; though while there I heard of one in Wooster, a town near where we lived, which I think was said to be nearly as heavy : but did not feel curiosity enough when there to ask where it was kept in order to see it. Bullocks have been spoken of weighing very heavy also, but not taking down what I occasionally heard, in conversing with farmers where I have been, the weight has slipped my memory : nor should I have noticed this hog probably, had I not passed before the door where it was kept. The seeing this creature, however, led me into a train of thinking, how easily God can support a multitude of people, on a comparatively small tract of land. Some have thought it strange that such a number of inhabitants could be supported in the small country of Canaan ; about, if my memory serves, two hundred miles

long and seventy wide ; which according to the account given us in 2 Chron. xiii. chapter, contained one million two hundred thousand chosen warriors, all valient men. By this we may guess what the whole inhabitants must have been. How large the cattle were we do not know ; nor how large the fruit grew, nor how large the bulbous roots, nor how fast the grass grew, nor what increase the seed yielded. We read of *Great* bulls of Bashan ; we also read of two men carry one a pole, one bunch of grapes gathered at the brook of Eshcol, and of Isaac reaping a hundred fold. In the course of nature, according to known and establish laws, it is as easy for God to command His blessing and " cause the earth to yield her increase," and bring forth ten, or twenty, or more times as much as it commonly doth. I have told the grains of an ear of Indian wheat since writing this, and find that it contained about four hundred. Now one stalk sometimes in good land produces six, seven, or more ears. My wife informed me that some in our garden in Ohio produced seven ears on a stalk. As I came away in the spring it was not ripe ; my wife remained till summer when the corn was in ear. According to this ratio, the increase would be about two thousand and eight hundred fold, Man for sin is doomed to earn his bread by the sweat of his brow, (or his industry) but for want of this he often has much less than otherwise he would have. For through attention exercising his skill, and being active, (without experiment) it would be scarcely thought what increase a man might have in a good soil. But how much more may be expected when " There shall be no more curse."

Lord's-day 9th. Heard a Moravian preacher at their chapel in Fulton street. They have a Litany and read prayers, something like the order of the church of England.

15th. Had a small toe-bit put on one of my shoes, the shoemaker charged 12½ cents. Thinking it a high charge, the man said they sometimes charged eighteen cents. In England a child's shoe could be made for that money ; but in America there is no national debt, nor tithes, and those who hire can afford to pay well.

Lord's-day 16th. Having seen in a paper an account of a preacher lately begun to preach in a room in Spring street, a friend agreed to go with me in the morning. After he had prayed, and before he named his text, a young man opposite the pulpit, stepped out from his seat looking earnestly at the preacher, said to the following effect:

"I have a few words to say; I am happy, there is no condemnation to them who are in Christ Jesus." Increasing in ecstasy praised God aloud, lifting up one hand towards the preacher,—“Except you come here clean, the curse of God will follow you in this world, and you will be damned in the next.” The preacher stood like a statue. The young man turning towards the people, expressed his abundant joy in the Lord, when a man from the lower part of the room came up and spoke softly, what, I could not hear, the young man clasped one arm round his neck and continued his praises. Another man came up, and both conveyed him out of the room. The people looked with wonder,—the preacher too, and all in silence. After some time, Mr. La Taurette who had come as I had to find out who and what the preacher was, sitting opposite, said, “go on.” Then the man named his text, Matt. iii. 15. and following verses. He seemed to speak carefully; but a little notice being taken of the different parts of his discourse, and their bearings it would point him out to be a Socinian.

After the meeting, on enquiring of a young man who sat near him that had been thrust out, if he knew who he was? He informed me in what street and number he might be found. On finding the young man, he said he felt moved by the Spirit so to speak.

An acquaintance of mine informed me of a preacher who came from a distance in the Autumn of 1831, the Autumn before the Cholera; and went about the streets, sometimes on horseback, sometimes on foot, warning the people that a judgment was coming on the place. The preacher told the citizens that he was a Methodist, and was sent of God to warn them. Thus he continued for a week or two. The next summer the Cholera visited the city, as aforesaid.

Weather warm ; almost as warm as May month.

18th. A professor of religion came in and sat awhile ; it was painful to hear some account of the fairs held in this city in some chapels, for sale of toys &c. to raise money for supporting preaching ; to hear I say, in what vain and trifling manner some acted. O that our Lord were here with his scourge of small cords ! I was credibly informed, a sailor came in and asked of a young woman the price of a toy, which was very high. He said he would give it if he should kiss her, the father by bid her let him !! I need make no comment on what it is the way to. In the evening it rained.

20th. It rained nearly all night. It was much wanted to fill the cisterns, and graciously sent.

21st. Had some discourse with Mr. Wm. Griffin, a lively healthy looking old gentleman, he told me he was about 81. The sun shining warm and both of us in the street without great coats, he marked the following contrast, saying he remembered in the year 1779 and 80 the winters were very cold : being in the time of the Revolutionary war, the British then occupying New York ; on the 22nd. of February 1779, they crossed the North river over the ice to New Jersey with their heavy artillery, —that he then told a hundred sleighs (or sleds) on the river at one time. What a contrast ! this winter the steam boats have crossed the ferry all winter. The weather to-day much like June.

22nd. Having had an invitation to attend the Protestant Methodist's quarterly meeting at Haverstraw, nearly 40 miles up the North river, I went part way by the steamer. About half past eleven we landed at Nyac, about 10 miles below Haverstraw. Mr. Wm. Palmer the friend appointed for my guide, took me to his house, about three miles. After dinner he sent me in a carriage to Haverstraw. On the way observing a large orchard nearly all cut down, and the wood of the beautiful trees lying scattered over the ground, the man who drove the carriage, said, the owner had joined the *Temperance Society*, and was cutting down the orchard that no cyder should be made from it ! How strangely do some men

abuse common sense. It appeared like destruction. What is such conduct but an insult to the understanding of the Deity, who after he had created the apple tree, pronounced it good. These people destroy the blessing of God, under pretence of it being an evil. Strange infatuation! But it is like some other parts of the world, where the most absurd notions have many advocates. What man of piety, or even common sense, could hold fellowship with such people?

I went to the chapel, and from thence was conducted to a friend's house, where the friends were expected from chapel to dinner.

In the evening I spoke on 1 John iii. 2.

Lord's-day 23rd. At nine in the morning the love-feast began. Old Mr. Robert Dillon was there, who travelled in Mr. Wesley's day, (see Minutes of Conference,) and sang as clear and strong as a man of forty. He takes no circuit, but travels here and there as he sees fit. The preaching began about eleven; Mr. Albert Piercy spoke on Acts xvii. 30. After preaching he being preacher in charge, administered the sacrament. He would have given me the preference; but I declined, as the people kneeled, and found their's was still in the Papist form, and as in the Church of England, and among the Methodists, and not a celebration of the Lord's supper after the manner of our Lord and his disciples, who sat, and which we as a people have followed. Before he had concluded he invited me to assist him, which I did, considering the people knew no better, and the Lord looketh to the heart: but when a person knows better, and that this is a human invention, and brought in with the doctrine of transubstantiation, he is then bound to prefer the example of Christ, to the practice of men.

In the afternoon I spoke on Matt. xi. 28—30. Took tea with Mr. Hobb's a supernumerary preacher who lives there; a plain, pious man, of the old stamp. At night on Matt. xxii. 11—14. two others exhorted, and several prayed: we concluded about ten. A close carriage was waiting at the door, which took me to Mr. Wood's to sleep, about half a mile. He came from Essex in 1801, a

poor brick maker; which business by industry, skill, and the blessing of God, has made him a rich man. He keeps two carriages, a close one and an open one. He had three children when he left England; and has had nine since. I was kindly and bountifully entertained at his house several times, and have heard some of his pleasing accounts of that highly favoured country, and of its kind inhabitants.

The weather was wet and misty.

24th. Rose about five, my usual hour. Finding a fire in the sitting room which was next to my bed-room, made it more agreeable for morning studies.

After breakfast, some friends accompanied me to the house where they held the quarterly meeting, and where the preachers met in the morning before the other friends departed. The preachers and some friends desired me to tarry a few days. I had calculated on returning the Monday or Tuesday: but preachers and people with one mouth pressing me to stay, I felt as if I ought not to deny them. Accordingly a plan was formed which was to go through the circuit; leaving only a few places between others.

In the evening I spoke again at Haverstraw, and the friends held a prayer meeting after.

25th. In the morning it rained, then snowed, and very cold. A friend accompanied me, we set out for my first place in the mountains, about six miles on, to Mr. George Rush's in Munroe township, Rockland County.

Such a road I scarcely ever rode before, for hills, rocks, and stones: some across the road nearly as large as a hogshead, which the horses had to climb up over; the road some places so soft that the horses seemed to drag up their feet from one step, in order to make another. Some part of the way lay through a wood where the branches hung over the road so low, that we had to lay our heads almost on the necks of our horses to escape them. My feet got excessively cold, and I attempted to walk to get a little heat; this was very troublesome, as the roads were both wet and stony. About half past four we arrived at Mr. Rush's, having been nearly three

hours and half on the way. In a good road I could have rode twenty miles in that time.

The county well deserves the name it bears.

When I came I found a large fire, and some young men at the table eating dinner or supper, for in some places the people eat only two meals a day in winter. We had no invitation\* to eat or drink, however a warm room was a blessed change.

In the evening I spoke on John iii. 14. After preaching I might eat and drink as much as I liked : but I would rather have had one part of it before preaching, and the other after.

26th. Having caught cold the day before, it produced a sore throat. When I came to Mr. John Weiant's, I found they had published for preaching to be on the evening of the next day, instead of that evening, as I had expected : this was favourable for my cold and hoarseness, as having a little time to rest.

In the afternoon Mr. George Weiant coming on business, took me with him, to the house of another brother, called Tobias, about a mile off, to what is called the Island, on the bank of the river Hudson, where we both slept.

27th. While Mr. G. W. was away on his business, Mrs. Weiant's brother went with me into the wood to get some turpentine that I wanted to use. He informed me that his brother-in-law Tobias, bought the Island (200 acres) of his brother George eight years ago, for 1,200 dollars. He judged now there is 2,000 dollars' worth of timber on it : and he would not sell the Island,† as they call it, for less than 10,000 dollars. According to this, the farm has increased more than eight times its value in eight years. Emigrants may think of this.

A little above Mr. Tobias Weiant's farm, is the great turn in the river with a high promontory, called *Antonio's nose*. In the Revolutionary War, that was an important

\* In some parts of the country if a person comes in after the meal is over, they do not ask him to eat or drink before the next meal time, though he be a welcome guest.

† There is a drain at the foot of the mountain from the river to the river again, from which it is denominated an Island.



place. The Americans had two Batteries on the west side of the river one called Clinton Fort, the other Montgomery Fort, one below and the other above the promontory which commanded the river.

In the forenoon I heard a great outcry in the kitchen, "He's killed ! he is killed !" On going to the door of my room, a little child about two years old was brought up shrieking from the cellar. The trap door opposite the front door of the kitchen being open, to take up provision for dinner, the child and his little brother came running in, and the foremost fell headlong and pitched on the stone floor on his head. The mother took the child in her arms, wailing, "He will die ! he will die !" I could scarcely reconcile her. His forehead was a little bruised ; but no cut, nor any appearance of danger. I advised her to apply some Molasses spread on brown paper, to the bruise ; which being done, and laid in the cradle, it soon fell asleep and slept nearly two hours. In the mean time Mr. T. Weiant the child's father came ; on being informed of the disaster, he said it ought not be let sleep. I told him otherwise,—that sleep was the best restorative. He hasted out of the house like a man bewildered. When the child awoke, they took it up, and he again ran about the room in play with his little brother, as if nothing had befallen him. His mother then was not hard to believe the child would not die of it. Those who saw him fall in, had no expectation of his escaping death, the bottom of the cellar being a rock : but nothing is impossible with God, and to him be all the praise.

In the evening I spoke about a mile off, to a thronged house, on Matt. x. 21. After preaching the Society being desired to stay, nearly all the congregation staid. The people spoke voluntarily similar to a love-feast.

John Foss a young man from Teignmouth in Devon, who was living near, tarried awhile after meeting and made himself known, apparently much pleased to see an old countryman, and one so near his native place. He well recollected the case of the young woman at Teignmouth, whom I visited some years before I left England, and who was cured by the miraculous power of God, after having been confined to her bed a cripple for two years :

but who was cured in one moment, as had been revealed to her some months before, the day and the hour, and the very minute that she should be cured, which exactly came to pass.

Weather dry but cold.

I preached and slept at the house of an old Revolutionist soldier called Herbert.

28th. A neighbour came in and conversed with him about a meeting that was appointed to be near, for making arrangements for drawing their pensions, and desired his attendance. He said Government had a million of dollars in hand for the purpose of rewarding all who fought in the war, or attended on the army, if it were only the driving a cart-load of necessaries, they are now to have a pension.

Having another vacant day, and needing a little rest, I went to Mr. J. Weiant's.

Mrs. W. related some of her experience. She said she was born of Quaker parents ; but becoming serious she attended Methodist meetings. One day being at a camp-meeting, and witnessing much excitement among the people, and hearing some women rejoicing and praising the Lord aloud, roused her indignation,—she thought the devil was in them, and wished herself at home. All at once she was powerfully struck, lost all recollection from the evening until the next morning. When she came to herself she found she was among the congregation shouting as loud as any one. She never since has despised the power of God resting on His people, even to shouting aloud for joy. The wind bloweth where it listeth. She informed me of a miraculous escape which she had at Peekskill, a town on the other side of the river, where she went to buy some goods. After being on shore she returned to take out something that she had left in the boat. The boat being fastened to the shore she put one hand to the gunwale in order to reach the article with the other, and the boat yielding to the pressure, she fell in, rose, and sunk again to the bottom ; she again rose and caught hold of the quay, or some timbers there, and how, she does not recollect, but she found herself on land no body near, or that saw her, to lend any help ; which was so

strange that when she told it to the person who went with her, she could scarcely at first believe it to be any thing better than a fancy ; until beholding her drenched clothes that bore witness to what she said, she then was convinced that it was a reality. Mrs. W—— said she was recollected all the time she was under water, and felt no pain, —and doubtless had she not rose, she would have been like one falling asleep. But God saw fit to preserve her life a little longer. Do not all drowned persons die without pain, like to a person falling asleep ?

March 1st. Rode to Montgomery Fort, and took dinner at Nathan Randall's. In the evening spoke in the School-house on Isa. xlv. 17. We had a large congregation.

After preaching I was conducted to Mr. Ebenezer Bull's to sleep, about two miles from the School-house. It was dark and the road very stony : but the man had a lanthorn which he carried along before the horse, for it to see where to climb over the broad sloping rocks, &c. It was very cold in the high lands : but when I came I was received with much affection, and conducted up stairs to a good carpetted room, and a blazing fire,—a good supper served up ; and slept in the same room which was well warmed,—what a transition !

Mr. B. had been for a workman and his family, who had been in the employ of an iron founder, a few miles off, and could not make a living. The employer kept a store, and charged the man, as he thought, more for his goods than he ought, which Mr. B—— believed to be true. One of the clerks told Mr. B—— the master ordered him to put down an axe to him now and then whether he had it or not ; and so of other things ; and paid one or two better than the others to swear for him, should a bill be disputed. Mr. B—— further said that an old man, a Methodist, chopped wood for the said founder. One day, the clerk said, he asked him if the old man owed them any thing ? The clerk replied he thought the account was nearly balanced. The master replied, "hemust owe us something ; he has a pair of steers, buy them." On this the clerk gave the old man a hint, who immediately sold them to another person. This may seem

strange to some people who are unacquainted with the tricks of merchandise, of the Deists : If report be true, there are many of those in America. Who can count the worth of godliness ?

I well know a Glass Factory in Pennsylvania, where some of my friends from England were employed ; there was a Store belonging to the Factory, to supply the workmen, who were expected to buy what they wanted there, so paying them in goods, instead of money, or at least in part. One of my friends told me he kept an account against them, and on coming to settle, they charged him a great deal more than he had had. He expostulated with them, but to no purpose, and he thought it useless to contend, as they would swear to their account, so he left their employ. I have been told that some keep a *swearing* clerk, who has an extra salary for the purpose of swearing to any account that may be disputed.

There are many infidels in America, and what is called, *modern* Universalists, who hold all men are happy after death, live on earth as they may : it is dangerous to have any dealings with those people, for there is no fear of God before their eyes. I could say a great deal more on this subject : but let this suffice to warn all who may read these lines to be aware how they have any dealings with any kind of infidels in any country ; whether they be Atheists, Deists, Sadducees, or Modern Universalists.

Lord's-day March 2nd. In the forenoon spoke in the Presbyterian Chapel at \* Buttermilk falls, on Ephesians ii. 13.

Some friends from West point, took me with them to dinner, intending to cross the river in the afternoon to *Cold Springs*. As we were about to set out, we had word that preaching had not been published ; so we went to hear an Episcopal Methodist preacher, called Edwards, who came over a Missionary among the Primitive Methodists : but being greatly discouraged, he joined the Episcopal Methodists, and travels with them.

\* So called, as the stream which comes down the mountains into the Hudson river, runs here over a high sloping rock, foaming and frothing like butter-milk while churning from raw cream.

Weather cold with frost and snow in the hill country.

3rd. In the morning a friend went with me about the place. West Point is a place of present note as well as ancient fame. There is now a Military Academy in which I understood are nearly 200 Cadets training for Officers, at the expense of government.

Above the village is the School and Officers' houses, on a beautiful rising ground, forming a crescent toward the North, in view of the river, the town of Newburg &c. In front, towards the coming stream, is a large green of several acres, crossed by fine gravel roads. At the bottom of the green, near the turn of the river, is a large tavern or hotel. On the East side of the green near the river is a white marble Monument, raised by the Cadets to the memory of Kosciuszko a Polish Officer in the Revolutionary war. Below is a retired spot open against the river and a high perpendicular rock like a wall behind, and in the middle a white marble fountain basin for a stream to spout up through. There are some white painted wood benches to accommodate the visitors. The descent is by forty-two steps of flag stone; this place is called *Kosciuszko's garden*, where it is said he used to retire for meditation, when he was a teacher in the Military School there. My guide pointed out the place where he was said to be sitting when those on board a British vessel fired at him, the ball passing a few inches from him, struck the rock under which he sat, yet it did not strike him:—so narrowly did he escape being killed, though not in battle. Who can doubt the existence of a superintending providence, when ten thousand circumstances declare it.

I accepted the invitation of Mr. Edwards, and paid him a visit. He gave me his reasons for leaving the Primitives, and said had he known they would have left him so destitute, he would not under those circumstances, ever have come to that country. The preacher that I saw at Philadelphia was as bad off, or worse than he.

West Point is in the township of Cornwall, and county of Orange. I was informed that the village of Cornwall lay about seven miles to the West. I had an invitation to come there, but my time would not permit.

After dinner some friends accompanied me to Butter-

milk Falls, about two miles, where I was expected to preach in the evening. As we went on there lay a dead man by the side of the road; no person by him but a boy, and a cart waiting, as I suppose, for orders to carry him away to bury. We had heard of it at West Point,—that he was the day before at the tavern, which is near the place where the body lay, got drunk as he often did, staggered away, fell and lay in that cold weather till morning. A man who came by perceived life in him, and came into West Point for a cart to convey him home: but when he returned to the spot, life was extinct; so according to law he could not be removed before a Coroner's inquest was held. Though about a mile only from her dwelling, his wife did not appear, to think it worth going so far to see him, or give any directions about him. What is such a man better than a beast?—I was informed that he was an Irishman. Some Europeans greatly disgrace themselves when they come to America.

We went on to the Falls, called on several of the inhabitants before preaching, which was again in the Presbyterian chapel; I spoke on Acts xvii. 31. The Trustees were friendly, and voluntarily made a collection; after preaching one of them took me affectionately by the hand, saying, "whenever you come this way, remember here is a house for you to preach in." I slept at the house of a widow, who receives the Prot. Methodist Preachers. Her husband John Winfield Esq. one of the Justices of peace, died last May. She gave me a pleasing account of his experience and happy death. For a considerable time he had an impression that death was approaching; but the sting of death was drawn, and at the prospect of death he felt himself abundantly happy in the Lord, and the beams of heaven already dawning on his soul. In the latter end of May he went to Cornwall village, about nine miles off, on his official business; and from thence to the world of bliss, leaving a wife, son, and daughter, who I hope are following after, in hope of soon meeting where death and parting are no more.

How well for the land that has such rulers, who fear God, and are patterns of virtue. Weather to-day clear and fine.

4th. On returning towards Haverstraw, I rode down from the road to see *Fort Montgomery*: but found scarcely a trace of the building, it being of no importance now. On the other side of a narrow valley through which runs a brook from the mountains into the river, is the spot on which stood *Fort Clinton*. My mind was solemnly impressed while I mused awhile on the past actions that had taken place there, on each side of that brook. Thinking on the carnage at Fort Clinton where it is said nine hundred Hessians were killed in one day. What heart would not melt in viewing the spot where literally one brother fought against the other, in all the horrid rage of war. Sir Henry Clinton commanded the British troops that attacked the Fort, which was defended by Governor George Clinton, Sir Henry's own brother: both fighting with desperate rage: one determined to take the Fort and gain the passage of the river; and the other as determined to keep possession of both. Who that had read the account at large, or conversed with those who were living witnesses, could help shedding tears? My eyes swim in tears now while I write this tragical tale. O pride and covetousness, what have ye done! Opposite on the other side the river is Antonio's nose, round which the river makes an angle.

I rode on to Mr. Rush's, had some fodder for the mare, but it not being meal time I had no invitation to eat or drink myself. In some parts of America it is not the custom to ask a friend to eat or drink except it be at meal time, though he came a long journey, hungry and tired; —they will not take the trouble of bringing it to table. Not so with Abraham, Lot &c.

The weather was fine, and I rode on a slow course and read as I rode to improve the time, for it was vain to attempt to make speed over such road. I got to \*G. Weiant's

\* In the revolutionary war, many were on the British side, called Tories, Mr. Weiant's father seems to have been one. He said he was born in the time of the war. His father came home soon after his birth; on being told it was a son, then, said he, he shall be called *George*, (the name of the then king of England.) Mr. G. Weiant has a son called *King*: they are of German descent, and seem much attached to the house of Hanover. Who can say there is no *king* in America?

in good season, returned the mare that he had lent me, and rested there the night.

5th. Mr. Weiant gave me some particulars, which are not recorded in the American history, of General Arnold's, and Major Andre's affair, which took place in that neighbourhood, about a mile from his house, and as he grew up he became acquainted with several of the parties.

General Arnold, says the history, sold West Point to the British for £10,000 and a General's commission. This treachery he arranged with Major Andre, who came up near Haverstraw in the vulture, sloop of war, to meet him. Joseph Smith, a rich farmer living near the river, was in the plot. Andre came on shore in the night, and in a glen near the river, Arnold and he arranged their plan : but not completing it till day, lest any one should see them going on board, Arnold advised Andre to go to Smith's, and change his clothes. Towards evening, Smith and he crossed King's Ferry at Stony Point, near where Mr. Weiant lives, and slept on the other side the river. Next morning Smith accompanied him to Pine bridge, took breakfast together, and directed him on to the British lines. Instead of going over White Plains, as is reported Smith afterwards said he directed him, Major Andre took the river road. When he came near \*Tarrytown, he saw a man in the road, and took him for a British Soldier, thinking he was within the British lines, he owned himself a British Soldier and demanded liberty to pass on. But finding them Americans he shewed his pass under the feigned name of Anderson, signed by the American General Arnold. Two other scouts were playing cards, under a tree, who seeing the General's pass would have let him go on : but John Paulding who first stopped Andre felt dissatisfied with his statement, and refused to let him go on before an officer had seen him, so they took him before an officer, who found the concerted plan in his boot.† Andre desired permission to

\* Tradition says that formerly when Taverns were scarce, and a Tavern being there, when the men went there on business they sometimes tarried to have something to drink, hence the wives called it Tarrytown.

† On examining Major Andre they could find nothing about



write to Arnold. On which Arnold fled to the British, and Andre was secured, tried by a court martial, condemned and hung for a spy. The men who took him were called John Paulding, Isaac Van Wurtz, and David Williams. They had each a handsome salary given them, and the neighbours say, a good farm each, beside.

Smith was apprehended, and one evening, report says, his wife came to the prison desiring to see him, changed clothes, remained there, and Smith walked out in her clothes, and made his escape.

In the evening went to Mr. Wood's. Mrs. W. had expressed a desire for me to speak at Tarrytown, on the opposite side of the river, where three of her sons lived, and had built a Chapel on their own land, at their expense.

6th. Mr. Wood accompanied me to Tarrytown : about twelve o'clock we went on board the Steam boat,—about one touched at *Sing Sing*, (near which is the State prison, lately built, chiefly of white marble, which is raised in the hill behind. There, for heavy crimes less than murder, men are put to hard labour instead of hanging them) and from thence we ran to Tarrytown, where Mr. Wood has a Brick yard. Soon after we arrived we went out and looked at the ship builders who were building a sloop for Mr. Wood, or his sons, or both. This was in addition to one they had before.—A great difference then and when he and his family left England. (See page 190) In the evening we held a prayer meeting and published for preaching the next evening.

7th. In the forenoon we visited another Englishman lately come over and settled at Tarrytown. On walking a little way out of town I was shewn the spot where Paulding seized Major Andre, and the tree under which the other two scouts were at cards. On what a small pivot, important matters turn : some have thought had the plot been carried into effect, it would have overturned the American cause. No doubt it would have prolonged the war and caused more bloodshed. For if the Forts on

him to prove guilt : but, as it is said, looking at the sole of his boot, they perceived new stitches, and on ripping it open they found the concerted plan.

the river had been given up, the British could have supplied the army in the north, under Gen. Burgoyne, which the Americans eventually took prisoners.

In the evening I spoke on Luke xv, 11—24. After preaching about 20 staid to class-meeting.

Lord's day 9th. In the forenoon I spoke at Haverstraw on Galatians vi, 2. By Mr. Piercey's desire, I published for the collection for the worn out preachers.

In the afternoon Mr. Hobbs and I rode a few miles, where I preached in a farm house, occupied by Aaron De Camp, on Heb. ix, 27.

In the evening I spoke at Haverstraw on Matt. vi, 12. I slept at Mr. Piercey's. He had caught cold, and with it a sore throat. I advised him to take barm. Mrs. P. thought there was beer in barm. He said when he joined the temperance society he did not promise to refrain from beer, or cyder. She expressed her detestation of all kinds of liquor : but where does the Bible prohibit the temperate use of wine, beer, cyder &c ? The chapter and verse she could not point out.

Fine weather.

10th. Visited some friends in Haverstraw, and went on to Joseph Knapp's in Clarkson township, where I spoke on Isaiah iii, 10, 11.

After dinner I went on the high mountain between that place and Haverstraw, and which overlooks the latter place. The precipice towards the river is awfully deep ; perhaps five or six hundred feet, or more, covered with trees to the top. The tops of the trees on the plain below appear from this height a great way down. In looking over the country, hills and dales appear covered with trees to a great extent.

That text came to mind " Let the inhabitants of the rock sing, let them shout from the tops of the mountains."

Old Mr. Knapp, lived near the river in the Revolutionary war ; and related several interesting anecdotes relative to those times of trouble and strife. One was in reference to Major Andre ; he said that he saw Major Andre the morning after he came on shore. Being at Joseph Smith's that morning, he tended the Major with

water to wash ;—the Major passed there for a Cadet going to West Point. Mr. Knapp well knew Joseph Cohoon, and Samuel Cohoon, who were then workmen with Mr. Smith, and who put their Master on board the Vulture sloop of war, then lying off Haverstraw, and rowed him and Major Andre to shore to meet Gen. Arnold, they living near him for many years.

As I went to Mr. Knapp's Mr. Wood shewed me the little glen or ravine, as we passed by it, a little below his dwelling, where Arnold and Andre had their meeting in the night, to form their plan. What a remarkable providence : their scheme which was laid so deep, and with such care and precaution, was overturned by three poor men, and who too were not employed as Soldiers, but scouting volunteers without any orders !

11th. Returned to Haverstraw, went on board the Rockland Steamer, Capt. Mausee, and landed at Tappan, in order to go to Col. Gessner's where I had appointed to preach. Having been directed to call at Mrs. Sneden's for further direction, she invited me to tarry to dinner. Before we rose from the table, Mr. Harris one of the Circuit Preachers came with a carriage for me. I found I did well by stopping. He took me to Jonathan Lawrence's, the Colonel's son-in-law, where I spoke on Prov. iii. 35, to a large congregation.

12th. Mr. H. and I went to the Colonel's, about a mile further on ; he is sixty-eight years old, but a lively, healthy looking man. He related several anecdotes relative to the Revolution, and brought me a history thereof. There I saw that the three men who took Andre, had a salary of 200 dollars a year during life, settled on them, and a medal struck for them, with a shield on one side, and Fidelity on the other, *vincit, amor, Patriæ*. Andre was hung at Tappan, near where Col. Gessner lives, who told me he was at the execution.

In the evening the Colonel took me in his carriage to the School-house, north of Tappan Slote, where I spoke on Heb. ii. 3. I returned with the Colonel about five miles to sleep.

In the day cold showers.

13th. Col. Nicholas Gessner walked with me to see a

woman who was in a melancholy. She had been convinced of sin, but through shame did not confess Christ, nor join any Christian community. Lately she had felt the smart of conscience, and fears there is no mercy for her. She said but little, wept and appeared in much distress. We endeavoured to encourage her to hope, prayed, and went on to that School-house south of Tappan. A little before we came there, a female invited us into her house. I found she and her husband belonged to the Ep. Methodist Society. The woman informed me of her exercises and convictions of duty to speak in public.\* She took one of the sermons on females' preaching, and I encouraged her to improve her gift.

A large congregation assembled, I spoke on Heb. iv. 9. The above said female after preaching prayed with ability. Mr. Harris and I slept a little way on the road towards the place where we intended to hold a meeting next evening.

Fine weather all day.

14th. Dry, frosty weather; we went on to Mr. Storm's having Mr. Harris's mare between us, which in cold weather did well. We passed through a turnpike gate, I was then riding; on Mr. Harris informing the man it was a Minister, he readily opened the gate. Ministers have a right to go toll free every day of the week, on horseback or in a carriage; and each denomination alike, for there is no national religion in America.

When we got to Mr. Storm's, we found Mr. Piercy and his wife there: Mr. P. was the preacher in charge, whose appointed time was nearly up, (their Conference commencing in April,) and were come to pay the family a farewell visit before they removed. In the evening it became cloudy and some snow fell: but we had a middling congregation. I spoke on Psalm xc. 14.

15th. By morning the ground was covered with snow, and snow still falling.

After dinner Mr. P. and his wife returned to Haverstraw. Towards evening Mr. Harris and I set out for Haverstraw also, in an open carriage. When we got

\* I fear through being discouraged by the Elders, many females' usefulness has been prevented. But who must account for it at last?

within two or three miles of the place, going down an easy hill, all at once I fell on my face, (for the moment I could not conceive how) behind the fore wheels which had parted from the body of the carriage. I held fast the reins, and was drawn a little way, but received no hurt. When the mare stood, I looked about and saw my companion sprawling in the snow, and just getting on his legs, and the hind wheels upset. On examination, we found the pole-bolt had slipped out,—we soon put it to rights, and rode on, giving the glory of our deliverance to the Lord. A little farther on we had to descend a steep rocky hill; had it happened there, one or both might have been killed, or greatly hurt: but it was on a sandy road covered with snow, and neither of us had a bruise or scratch.

Mr. Storms gave me a strange account of one of his neighbours, Mrs. Spear living at Nyack, who before a neighbour dies, feels a conviction that she must go to the burying ground, and cannot rest until she goes; sometimes her husband goes with her. When she arrives, she sees the grave and funeral procession, all as it is about to be. When she has seen the corpse laid in the ground, and the scene all closed, she can return in peace. This he related as a known fact.

Lord's-day 16th. In the forenoon spoke at Haverstraw on John iii. 16. After dinner Mr. Wood took me in his gig to Mr. Storm's Chapel, where I spoke again at half past two, on Rev. iii. 20, and returned with him and spoke at Haverstraw in the evening.

17th. About eleven I went on board the *Rockland Steamer*, touching at Snyder's wharf, Slaughter's landing place, Nyack, Tappan, and Old State prison, and landed at the foot of Robinson Street, New York.\* Capt. Jacob Mausee, went on week days, up one day and down another. I returned to my home and found my family in peace: praise God. I went up to Haverstraw Circuit, intending only to stay about three days; but by opportunity, was prevailed on to stay three weeks,—I hope not in vain. I formed an acquaintance with many whom I have reason to count children of God, and for whom I still feel a great regard.

\* This will inform an Emigrant where to go for a vessel.

Dry weather, and cold.

Lord's-day 23rd. In the morning early we were alarmed by the floor under the kitchen hearth being on fire; but we soon quenched it. It is likely that it was burning all night, and though there was a room under, yet without doing us any damage. Truly the angels of the Lord encamp about them that fear Him, How shall I sufficiently praise the God of my salvation. I view it as a special Providence, that our house was not all in flames about us in the night.

April 4th. I saw on the *Christian Advocate and Journal*, an account of the death of *Chymical Comical Cosmetic Cohen*, an atheistical Jew, who for some time had lived in New York. He was a knowing chemist, and killed by the explosion of a chymical preparation. It is said, he had written a piece in defence of Atheism, and the very day it was printed he was killed, and the hand with which he wrote his blasphemy was carried up through the roof of the house, and disappeared. O that those infidels in New York and every other place where this awful judgment may be read or heard, would take warning by it. Perhaps it may be acceptable to the reader to see a copy of the publication referred to, which is as follows:—

“The untimely and melancholy death of C. C. C. Cohen the chemist, produced a great sensation generally, but more particularly among those who knew him; and we are gratified to learn that the liberality of his friends will enable his widow and children to return with comfort to their home and family,

“Mr. Cohen, though quite a young man, was an excellent practical chemist, and his readings, generally were varied, scientific, and full of interest: but in matters of religion he took a singular and extraordinary turn; and from being well educated in the Jewish faith, he became an Atheist; and we think we can safely say, almost the only one of that persuasion who, in any change of religion, utterly abandoned and surrendered all belief in the First Great Cause. Mr. Cohen joined the Society of *Free Enquirers*, and preached atheistical doctrines, and was a correspondent and contributor to their paper; and we

now notice this fact to relate a singular circumstance connected with his writings and death.

"It is known that the Rev. Abner Kneeland was recently tried and convicted in Boston of Atheism, and before sentence he published a kind of explanation of his creed, which in a great measure softened, if it did not entirely do away with the belief that he was an Atheist. This recantation gave great offence to the Free Enquirers generally, but particularly to Mr. Cohen, who assailed him for so doing in the columns of the Free Enquirer published in this city, (New York.) The words of Mr. Kneeland were:—

"Hence I am not an Atheist, but a Pantheist; that is, instead of believing there is no God, I believe, in the abstract, that all is God, and that there is no power except that which proceeds from God."

"In an article which he signs with his name, Mr. Cohen assails such *jargon*, as he calls it, and makes this emphatic remark; 'For my own part, I should say, I can attach no idea to the word God, and cannot consequently believe in Him.' This was printed on Saturday, Feb. 16th, 1834, although the paper issues on Sunday and on Saturday. On the very day that avowal was made under the deliberate sanction of his name, he was blown to pieces in his laboratory while making fulminating powder. His head, we learn, by an understanding among the Free Enquirers, was given to the Society of Phrenological studies; his arm, which was blown off, has not since, as we are told, been found. Thus his body has gone one way, his head another, and his limb another; scattered, we may say, to the winds."

On the same paper is the following account of longevity:—"Mrs. Betsy Tranthan died in Maury County, Tennessee, on the 10th of January 1834, at the uncommonly advanced age of 154 years. She was born in Germany, and emigrated to the British Colonies in America, at the time the first settlement was made in North Carolina, in the year 1710. It is matter of history that the proprietors of Carolina induced a number of Palatines from Germany to emigrate to their lands in that colony, in order to give value to their possessions. For this pur-

pose ships were prepared to convey the emigrants; and upon their arrival, the governor *Synte* was directed to give each one hundred acres of land. Among those who emigrated at that time, which was 120 years ago, was Mrs. Trantham. At the age of 120 her eye-sight became almost extinct, but during the last 20 years of her life, she possessed the power of vision as perfectly as at the age of 20. For many years previous to her death, she was unable to walk, and is said to have required great attention in her friends for many years, to prevent the temperature of her body from falling so low as not to sustain animal life. For this purpose she is said to have been placed between two feather beds, and by this means to have retained the natural warmth of her body. At the time of her death she had entirely lost the sense of taste and hearing. For 20 years before her death she was unable to distinguish between the taste of sugar and vinegar. At the age of 65 she bore her only child, who is now living, and promises likely to reach an uncommonly advanced age.

We doubt whether the annals of modern history can produce an equally remarkable instance of longevity.

*Ep. Methodist Editor.*

9th. Looking into the *Christian Advocate and Journal*, the *Episcopal Methodist Newspaper*, I saw the following account, which to the *Historian and Antiquarian*, must, I think, be very interesting.

“A man in Salem, Washington County, Ohio, engaged in hewing out Millstones, having broken off the upper part, or surface of the stone, three inches and half, discovered several holes in a straight line across the stone, having every appearance of being drilled for the purpose of setting wedges to break the stone. In one of the holes was part of a wedge. Two thin plates of iron had first been put into the hole, and the wedge was driven in between them, and broken off. The plates and the wedge were in perfect preservation, having rusted but little. These holes were three inches and a half from the surface, and the stone apparently having grown over them. The stone was perfectly solid except these holes; and the upper surface was of the same nature and hardness with the other part of the stone. The stone was dug out of the



side of a steep hill, and was covered with two or three feet of earth, probably washed from the hill above" [in length of time.] "Query, who put the wedge there, and when? The wedge remains in the stone, and may be seen by any person who will take the pains to call at the Mill in the place where it was discovered."

Let the reader who has a taste for studying antiquity, remember this when reading concerning the aborigines of America.

13th. Still dry fine weather.

14th. I heard that a vessel called the *Minerva* from Plymouth in England, with passengers, was wrecked on the back of Long Island, but no life lost. I saw Mr. Andrews lately from Holsworthy in Devon, who had been to Rockaway, near where she came in to see an old townsman of his who came over in her, and had lost, he told me, about a thousand dollars worth of goods in her. Here is another caution for emigrants not to venture in an English vessel, unless it be with a Captain that fears God. My repeated advice is, Go to Liverpool and sail with an American Captain. Strong suspicions prevailed at New York that all was not right,—a vessel wrecked on such a fine sandy beach in fair weather!!! On his return Mr. Andrews told me one man had a thousand sovereigns in the bottom of her. The vessel being wrecked in the night was to the passengers very distressing, escaping almost naked to shore, not having time to put on their clothes.

Weather still warm and dry.

15th. I went to Jersey city; at the Ferry, the river Hudson is a mile and 100 feet across, having, as I was informed, been measured on the frost. The Steam boat goes across in about six minutes, the fare is six cents. Weather still fair.

17th. Warm dry weather, and vegetation rapid.

18th. A strong cool breeze.

Lord's-day 20th. I went to the Bowery to a meeting held by Mr. La Taurett. He read me a letter from a Mr. Crook at Baltimore informing him that he and a few others had formed a new church called, '*The holy*

*Christian Church*,—holding that the Jewish sabbath is the true and right sabbath to be kept, &c. &c.

A cold dry breeze.

21st. I went to Yorkers, about 18 miles up the Hudson, by the Union Steamer, Captain Haywood. The country presented a beautiful prospect, spring making rapid progress. An English farmer would most likely do well in that neighbourhood. As the Steamer came down, I stepped on board about three in the afternoon, and between four and five landed at New York.

As I went up, there was a young man on board, a blacksmith from Staffordshire in England. He said he had been over nine months, lived at Haverstraw (about 40 miles up the river) worked at the rolling mill under Phipps and Peck of New York,—rolled by the ton, and some days earned five dollars,—had four boarders, which maintained him and his wife, and hoped in a few years to be independent. He invited me to his house, adding, you will do good to us lads, meaning him and his fellow workmen. But the time for my departure to England was at hand. To me it appears probable, that a competent, faithful Missionary, would be instrumental of doing much good in America.

Being about to remove our furniture to another house, I went to a carman. When I came to his house, he and another, were at cards. I reasoned with them on the impropriety of wasting time ; that time which is given us to prepare for eternity. They pleaded it was doing no harm. I explained to them the necessity of improving time in preparing for our future place of abode ;—that we could not enjoy heaven without a heavenly nature, any more than a fish could live on dry land. God can cause a fish to live on dry land, or a horse to live in the sea : but it must be by a change of their nature ; so our Lord says, “ Ye must be born again,” &c. The carman after listening to what I said, rose with these words, “ I will put these aside ;” and both acknowledged what they had heard was right.

22nd. In the night was thunder, and lightning, with some rain, but in the morning dry.

23rd. Wet and overcast.

, 24th. Dry and strong breeze. Vegetation is strong ; as I passed through the park, I measured a blade of grass, and it reached to the calf of my leg, which is not a very short one.

In the afternoon a person brought in a Newspaper called *The Truth Teller*, printed in Frankfort Street, New York, in which was a paragraph said to be taken from an English paper. The heading was

*Parsons and Partridges.*

“ Taken from the game list in Yorkshire, where it appears that *fifty Clergymen* have taken out shooting certificates this year, being within fourteen of the whole number of licenses taken out in the County.

Ye reverend sportsmen, deans, deacons, archdeacons,

Ye rectors, and vicars, and curates,—but stay—

Not *curates* ; they are wanted home to be beacons

To sinners, while all the great lights are away.

Oh army of ecclesiastical *freres*,

How well you pursue your vocation, when each

Thus takes out to gratify foes and admirers,

A license to shoot,—and a license to preach.

Ye *killers* and *curers* ; ye saviours and slayers,

While thus ye are armed with good mantons, I pray,

(With all who owe tithes and refuse to be payers)

That fate may just now keep me out of your way.

I know your certificates make ye but shooters

Of hares, of partridges, blackcocks and pheasants,

But much may we dread (when equipp'd as free-booters)

Your clerical *habit*, of bringing down *peasants*.

While you the poor partridge's life are thus taking,

We are thinking of taking those *livings* of your's ;

While the innocent hare you are murderously raking.

We are bent upon curing—by seizing your cures.

And while you are sporting, some sport may we claim,

Religion's preservers, preserves breaking through ;

For we, as in surplice and band you seek game,

Find fair game, *Oh ! orthodox fifty* in you.”

A minister one day asked me how the people in England could submit to the Tithing System ? I replied, that there are but two ways to avoid it ; one is by petitioning parliament, and the other by the sword. As to the latter, there being so much moral light by means of the dissenters, spread through the nation, that they prefer

suffering to fighting. And as to the former they have done it. Great exertions have been made to obtain a parliamentary reform : but as so many bishops sit in the house of lords, and so many clergymen are related to members of the house of commons, the parliamentary interest runs opposite to the people's petitions.

In country places in America they count two hundred dollars a year a *moderate* salary for a minister of the gospel. In the city of New York where things are dearer, a thousand dollars is counted a *liberal* salary. But when Americans hear of English Bishops having from ten to twenty thousand pounds sterling a year, and the parsons from two hundred to a thousand pounds a year; and this by a compulsory law taken from all other churches in the realm, as well as their own, they appear astonished, that Englishmen can use one the other so.—That any one can be capable of such oppression under the name of religion, and that others are capable of submitting to it, who they suppose, or at least many of them, are able to read the Bible, and consequently must know such men have neither part nor lot in religion, and that it is altogether out of the question with them, except under its *name* to get the people's property away from them. With the Americans it requires much explanation, and reasoning, to get them to understand, how well informed men are brought down by degrees to suffer a known hypocrite, to smite them on the face, and take their property from them, telling them at the same time to believe he is their ghostly guide, labouring to cure their souls of the disease of sin. And more than this, how Englishmen, whom they think must have common sense with other men, can think those are preachers, who never preach, but only read as a school boy might do. In America most of their ministers preach, they are thought lame if they go by crutches : and if they read, as a Presbyterian may do on a time, the people are not bound to support them ; they may or may not as they choose.

I well remember when a boy, the parson of our parish coming from church with my father to dinner. While at table my father said to him, " It was a good sermon to-day." I have mine from a very good hand said he. **But**

do you not make your own sermons? No, the Bishop does not require us to make more than two or three a year. Poor man, he greatly delighted in hunting, drinking &c. and very unlikely that he ever made one in his whole life: but if he had, what stream might be expected from such a fountain? When Americans consider the oppression in England, they do not wonder at the wise, and peaceable part leaving it; but rather wonder more do not come over to that extensive land of liberty. They have been answered, many more would gladly come, but have not money enough to convey them over.

25th. In the morning some rain; air cold and icy.

26th. A fine morning; in the evening some rain and snow.

27th. Strong wind, and some snow in the forenoon; afternoon dry.

29th. Showers; grass so high in the city Hall Park, a man was mowing it.

30th. Fine pleasant weather.

May 1st. People busy removing household goods. Terms by the year, for houses, begin and end the first of May.

6th. Went with an English friend to the bottom of Broad Street, and South Street, to assist him, in taking a passage for Albany. We went to several offices, and found several going daily at five in the evening: but the price was every where advanced. Last year some of the steamers charged a dollar; and one charged only half a dollar, tow-boats half a dollar; now the price in the steamers was two dollars, and the \*tow-boats one dollar. One of the clerks said there is *now* no opposition.

8th. Went on board the *Splendid*, for Liverpool, price in steerage fourteen dollars.

9th. In the morning my elder daughter arrived from Plymouth in Virginia, about 400 miles, on a visit before my voyage to England. Truly joyful was our meeting, after an absence of a year and seven months.

\* Tow-boats are large boats with decks; these are tied to, and towed by the Steamers: sometimes one or more each side. They carry heavy luggage, and passengers too, who choose to save money at a small inconvenience.

One day looking into a publication in New York, called the Female Advocate, the following anecdote fell under my notice; headed

*Ingratitude Punished.*

One of the substantial Yeomen of Massachusetts became a widower in the decline of life, and his only son married and took charge of the farm; the old gentleman residing with him, and enjoying all the comforts that age and bereavement could permit. Thus passed some months in harmonious quiet, without the young man's holding any legal title to the property.

But the kind treatment which the father received from his son and his wife, and their prudent care of the property committed to their charge, concurred with the infirmities of years, to incline the old gentleman to dispose of all his property to his son, relying on his promise that "father should never want for anything during his life." To convey the property legally, a visit to the 'Squire was necessary: this was three miles distant; and the father mounted the family horse, while the son walked by his side.

A deed of gift of all his real estate, (except some wild land in Vermont which was forgotten,) was made by the father to the son, and a bill of sale of all his personal property (including the horse,) was also executed.

When the parties were to depart, the son says, "father you rode the horse here, I shall ride *my* horse home." The old man was truly surprized; but held his peace, and supported by his staff, travelled to what for many years he could call *home*. But "alas poor Yorick," that home he could now no longer call his own, he had emphatically fooled away his birth-right for a mass of porridge. In the house he received the same unkind treatment. The change of property had transferred dutiful children into irreverent and cold hearted dictators. But prudence whispered the old man to mourn in secret, nor let a murmur escape his lips. He recollected the Vermont land, and resolved that it should command his own price. To accomplish this object, it was necessary to play the hypocrite: this he did to the utmost of his talent. He af-

fect much satisfaction at being freed from the cares of the world, and pretended that if he had thought of the Vermont land, it might have been included in the deed, and saved the expence of an extra deed and recording. The bait took, and the son proposed another visit to the justice, to have the new land put into the old deed, and mentioned a number of small articles of personal property that were not included in the bill of sale. These the father assented should be included.

The old gentleman took his staff, and the young man the horse, and jogged on. When arrived, and the business opened to his honour, he called for the papers to be amended, which the young man produced. After the 'Squire had perused them, the old gentleman took them, and finding them correct, deliberately thrust them into a blazing fire, Sarcastically observing, "I will now ride my horse home my son."

13th. Went on board the St. George which had been announced would sail for Liverpool next day. There I saw two Englishmen about to return to England. One from Yorkshire, the other from, or near Warwick. I asked one of them if he intended to return to America? No, was his answer, if I remain in my senses. Both seemed displeased with their visit to America one about nine months, the other ten. The Warwick man had been as far as *Newark*, nine miles from the city. The Yorkshire man said he had been twenty or thirty miles beyond Utica. I heard their doleful tales; but seeing their ignorance, thought it useless to reason with their prejudice, and tell them they might probably find good situations in the West of Pennsylvania, Ohio, or farther West. Some when they land, think, as well they may, that they are at last got to America. They go a few miles, then a few more; but not finding loaves of bread rolling about the lanes, nor houses covered with dollars, they get discouraged. And the more they fret, and think about home, the worse they get. Suppose twenty or thirty thousand, in one year were to land in one port, and all wander about within ten or twenty miles of that port looking for situations, how could they expect to find them?

There is another thing to be considered; that is, the

manner in which people go. Some go away dishonourably, to escape the hand of justice, or with intent to defraud. One seduces a girl and leaves her to her wretchedness ; another prefers another female to his wife, and takes the *keep-miss* over the water ; another contrives to impose on the confidence of his creditors, and carries their property to America. Others rather than be transported to Botany-Bay, transport themselves to the Canadas or the United States. I ask any, who believe that God is omniscient and omnipotent, and just, if any other could be expected than that the frown of heaven should follow such, and that they should meet trouble and disappointment wherever they go.

There are others, not of the above character, who nevertheless, are indolent, careless, and spending ; in what country can these do well ? There are others of sober and industrious habits ; who for want of a book or a friend, that can give them sufficient, honest, and clear directions, settle where it is not very suitable for their business, and knowing of no better situation they take it for the best.

Weather cool with a strong breeze.

16th. A fine morning. Between six and seven a fire broke out, a little below our dwelling,—nearly the whole block facing Morton Street, between Greenwich Street and Hudson Street was burnt. It was said to have originated in a Carpenter's shop, where was a chimney and some glue set to melt : while the men went to breakfast the fire caught and all was soon in a blaze.

Our house being to the North, and the wind blowing strong from that quarter, kept the smoke and fire from us.

It was an affecting sight—household goods carried into the Street, all faces solemn, the fire engines running,—bells tolling the alarm, hundreds collecting from every quarter, the flames rising higher and higher, with columns of smoke,—all uncertainty how far it might extend. I took occasion to remark to the spectators on the awfulness of that day when the earth and all that is therein shall be burnt up.

Some of the fire men ran a great risk of their lives,



climbing on the roof, and getting up at or into the windows, pointing the pipes to the flames within. The firemen undergo a great fatigue as well as risk : they drive no horses, but draw the engines by hand, and when they get to the fire they work like men on life and death ; yet for all this toil and risk they have no pay, only some exemptions ; but, as may be supposed in America, they are all volunteers, and may give it up when they like.

17th. Went on board the Brig *Newton* ; fare in Cabin fifteen pounds to England.

Lord's-day 18th. Accompanied my friend Mr. C—— to his meeting, (Presbyterians of the new School) the Minister giving me an invitation, I went into the pulpit with him and took part in the service.

*A calculation copied.*

“ A square mile contains 3,097,600 square yards,—and at the rate of 4 persons great and small to a square yard 12,390,400. The host of Xerxes could stand in a field of an hundred acres. The inhabitants of the earth, suppose 900,000,000, could be put in a circle of 10 miles diameter.” Then might not all the inhabitants of the earth stand within the walls of old Babylon ?

21st. Took a passage in the steerage of the Line ship *Sheffield*, Hackstaff ; paid my fare eighteen dollars ; being four more than the *Hibernia* carried for, the last week. But now there was no other ready to sail,—no opposition.

22nd. Went with my daughter and her friend Mrs. Holmes to the water side, to sail for Plymouth in V—a with my friend Capt. Kelly in his beautiful Brig the *Camilla*. How is this mortal life chequered with meetings and partings. We had met and rejoiced and conversed together for a few days : but again must part ; she about four hundred miles from her mother, sisters, and brother ; and I about to go more than three thousand from each.

‘ Here we meet and part again ; but when to heaven we soar,  
There we shall meet with Jesus Christ, and part again no more.’

As to my daughter one thing comforted me, which was the accommodations being so good ; the cabin exceed-

ingly comfortable, with every necessary accommodation on board ; and added to this, the Captain and mate both pious men and experienced mariners ; and added to the former the reason I had to believe that the blessing of God could not fail to attend one of the most dutiful, and affectionate of children.—this which made the parting more acute, at the same time, made hope the stronger. Surely such a child must always be under the divine protection. Taking a journey of 800 miles forth and back, to see her father, and family before he took his long journey.

23. Being the day for me to be on board, and having notice to be there by nine in the morning, I had to be early and busy too. About seven the carman took my boxes, having nearly three miles to go to the ship, at the bottom of Maiden lane, where most of the Liverpool traders lie, or near there. (I mention this for the use of strangers.) I placed my luggage and finding she was to haul out into the river about noon, had but little time to spare. My son and I stepped into an omnibus and were soon home. After dinner my wife accompanied me on board.

Before the vessel hauled out a letter was bought to us from my dear and affectionate daughter in England. Had it been half an hour later it is not likely that I should have seen it before I sailed. My wife and I were truly glad though we could not see, yet to receive from another of our dear and affectionate children, and with gratitude hailed the providence of that moment.

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#### CHAP. XVII.

*Goes on board the Line Ship Sheffield, Captain Hackstaff for Liverpool—some account of the voyage,—about 22 days.*

On the 23rd. of May 1834. My wife accompanying me, I went on board the Line Ship *Sheffield*, Capt. Hackstaff, About one o'clock P. M. we hauled out into the river in order to be ready to sail the next day. As a steam vessel, was engaged to tow us out, my wife calculated to remain on board, and return in the steamer.

24th. About two in the morning, I was alarmed on

hearing loud distant voices, answered by men of our ship. I went on deck, and found the sailors in great agitation. Being clear moon light, near full moon, I could plainly see a large ship coming against us. The sailors knowing the course of the tide, were greatly alarmed for the safety of our ship, vehemently calling to those in the approaching ship to keep off, but she came on sideways nearer and nearer. I then saw the danger, and waited the event, lifting my heart to God for deliverance. Soon she gave us a terrible blow. The rigging seemed entangled : but she soon passed us, carrying away with a terrible crash a spare boom fastened to the side of our ship with iron bolts, bending the irons that held the shrouds : but did us little other harm. Praise God for his goodness.

In the forenoon a steamer brought another boom to replace. About noon, the Rufus Steamer took us in tow. A fine day ; wind about W. About two we got well up in the wind, under Statan Island. My wife went on board the steamer and returned to the city. Our sails were soon up, we had a fine breeze, and made for Europe. I stood on deck,—looked at the Rufus, until we lost sight of her, and about four we were out of sight of land.

Some one may think it strange that I should be able to leave a loving wife and affectionate children. I was not destitute of the affections of a husband and a father ; but at the same time felt the line of duty was the path of safety ; and could trust them to the guardian care of him, whom I had left all to serve.

Lord's-day 25th. Wind still fair, weather cloudy. All bustle on deck, sailors busy, and carpenter at work as if on a week day. Some rain fell.

26th. Rose between four and five. Rain heavier,—wind fair, but slack. In the morning a Shark followed us, one threw some beef to it. The carpenter prepared a crook, put on some beef, and then hauled it on deck,—they measured it six feet and one inch long, by its teeth it was two years old. On opening it they found the bone of beef and other pieces whole, as they had thrown it to him. It seems they swallow without chewing. After cutting off its head, the body moved and twitched. Its eyes were on the sides

of the head about half way between the top of the head and the nose. The sailors took care of the flesh for cooking. After they ripped it open and tore out its bowels, it worked its tail to the danger of those near, and they could kill it only by cutting off its head. They turn on their back when they seize their prey.

Two o'clock, wind N. and light, water smooth, we going about a mile an hour. In the afternoon they caught another Shark, ripped it open, found nothing in it, and cast it overboard alive. Surely the tender mercies of the wicked are cruel.

One of the passengers a young man of Ireland was ill, apparently in a deep decline : it was thought the sharks were induced to follow the sick man. But to me it is strange how they should smell him through both the ships planks and the water.

In the evening four sailors who were passengers, sang a song to amuse some other passengers. A Scotchman Mr. C. who professed to be a Presbyterian joined with them. Our steerage was 22 feet by 20 between the berths, in which room was crowded 41 passengers, and their luggage.

29th. I recollected my dear wife's birth day was returned : but had neither her, nor our children to join me in its celebration.

Wind still a head with some rain.

There was a poor easy Irishman on board called Jemmy ; the three sailor passengers gave him some whiskey : and after I was in bed enticed him to sing a song. There were more passengers\* taken than they had berths for, which was very dishonourable in the owners, and ignorant in the passengers. Jemmy however at first had a berth, but no clothes, he lay down in what he wore. The cook wanted a berth for himself and wife, Jemmy gave up his, and lay on the deck, boxes, or where he could find a place. By this time he was got uneasy and wished for a berth. Being a little elevated with his whiskey, one of the sailor passengers told Jemmy, that the quaker (as they called me) slept alone:—Jemmy prepared, without ceremony to be my bed fellow. Hearing what was going on, I was tempted

\* Passengers before they agree, should see their births ; and when they have agreed should mark and take possession of them.

to laugh : but endeavoured to suppress it, so as not to be heard. My berth was in the corner of a recess where some decent people slept in berths on the three sides. In the front were large packages and only a passage to enter. My neighbours who were not in bed, opposed Jemmy's coming in among us on account of having seen as they said, the vermin on his old loose coat that he wore. An old man Mr. E. a baker of Jersey city, stood in the passage to oppose Jemmy's entering. The women's tongues went flippantly, one said if he came in, she would go on deck. Jemmy took off his old long coat, and threw it down near or on their packages. The poor old man cursed him, and ordered him to take off his d——d *cattle*. The women when the coat was thrown down, exclaimed as if the plagues of Egypt were come. I had no need to speak, for there was speaking enough beside. At last Jemmy took up his coat and withdrew;—the storm ceased, and I went to sleep, well pleased with the victory they had obtained, excepting the oaths the poor old man swore.

30th. A mild morning, wind nearly a head, and we scarcely moving. After I was in bed, the sailor passengers and the professed presbyterian, got together and sung their base songs. I called to them, desiring them to desist, but to no purpose. They sang on till a late hour. Soon after they went to bed, it lightened fiercely, with loud thunder. One of the sailor passengers was so daring as to say, "God is firing pistols at us." It lightened and thundered tremendously, I guess, about two hours. A woman on the other side of the vessel was taken ill : some rose and watched by her. She had prompted the men to sing ; now she seemed terribly alarmed. One crash of thunder was tremendous. I do not recollect ever hearing the like but once ; that was at Liskeard, when a beast was killed near the town, the bark of a tree much torn, and a large hole made in the earth near its roots. If such a substance had struck the vessel, it might have sunk it : but our merciful God preserved us ; to Him be all the praise.

I had long been warning those sinners, now God spoke in thunder and lightning to them.

31st. In the morning when I got on deck, there was a

thick wet fog. After awhile it cleared up a little, and a breeze sprang up nearly south. One of the sailors coming by, said, "Last night, while on the fore part of the ship, the lightning came by my face; I felt it warm, and I swore!" The second mate also made a jest of it, and said, "If you had seen how the lightning danced on the anchor, you would have thought it like the head of a Jackass." So shockingly hardened were this crew, and profane almost beyond description! The mate looking at me said, "Would you believe my friends are Quakers?" Lord's-day, June 1st. Wind fair, and a good breeze; dry morning, our vessel going ten miles an hour.

3rd. In the afternoon, one of the filthy Irishmen sitting on a box near one Mrs. Q. she espied a louse on his clothes. On her exposing it, he picked it up and carried it on deck, the old N. Jersey man calling after him, "Knock the brains of him out." What a shame for owners of vessels to put such creatures among civilized persons. That man and another of his sort slept in the berth over Mrs Q. and next to mine. They had not a scrap of bedding, only a mattress. They lay down in their wearing apparel, night after night, and week after week; nor do I think they had a single shirt except those they wore.

7th. In the forenoon most of the passengers being below again, thinking it might strike their attention, and do them some good, I read a dialogue between Dr. Mason of New York, and an infidel young officer, travelling together by the Stage Coach. All paid attention: when I concluded, Mr. E. the New Jersey man, and professed infidel, and acquaintance of Thomas Paine, as he said himself, remarked that ingratitude was a great sin, adding, the devil was the best friend that ministers had; for had it not been for him they would have nothing to do. The poor man seemed determined not to be convinced of the truth of Christianity.

I had long reasoned with him: but he generally made a jest of sacred things. One of the passengers advised me to say no more to him, adding, "You have delivered your own soul."

He, the three sailor passengers, and the presbyterian,

were chosen companions. The Scotchman contended men could not live without sin, and seemed determined on keeping up a stock of that sort of *food*: for one day when I was near, he in jest said to one of the profane sailors, "Don't you swear, *Mr. Meek* will be offended."

Who that thinks as he ought, can help pitying the fallen state of man, who was made in the image of God, capable of knowing Him, doing His will, and enjoying the exquisite pleasure arising from the witness of pleasing Him.

9th. Wind a little more to the East. At breakfast time, Mr. E. the New Jerseyman brought down from the Cabouse, a saucepan with gruel, saying as he passed by, "This is worth a bushel-bag full of prayers."

Some of the passengers on our side of the ship informed me that a woman on the other side was embarrassed in her circumstances. They proposed to make a subscription for her among our company, and requested me to draw up a petition in her favour. I took an opportunity to converse with her alone, and she frankly stated her case. Her husband was a Mason, they went from Somerset, near Bristol, to the Ohio in America; but not finding his business to answer to expectation, and her friends writing her to return, she and her husband agreed for him to stay, and avail himself of the summer's work, and she and the little girl should go on.\* She had waited a fortnight in New York for the vessel to sail, which had added to her expences, and after paying her fare, found her money was nearly exhausted. She appeared a decent, sober young woman, and probably her modesty would not have permitted her to disclose her state of embarrassment had not a woman whose berth lay next hers found it out. In this situation, no doubt she had many perplexing thoughts. She informed me that she intended to write from Liverpool for one of her friends to come for her, having a box with clothes, which she could use as security for her expences. But it appeared that she knew no one in Liverpool, nor knew the choice of a boarding-house there.

After having a description of her friends, a statement of her case, &c., I drew up a brief statement to present

\* She was getting large with the second child.

to the passengers to see if we could get enough to help her home. I then read it to those who had applied to me on the subject, and proposed to apply to the Cabin passengers also, and to send it into the Cabin first, before we put down our subscriptions. To this they agreed. There was an English gentleman and his wife in the cabin, whose footman I found on deck ; to him I gave the paper, with a request that he would carry it to his mistress. He brought answer that she desired to see the woman. On seeing her, she gave her her address at Liverpool and ordered her to call.

I think of a sailing vessel, the Sheffield went the fastest, and stood the stiffest in the water of any one I ever sailed in, but the worst company, the most disagreeable crew and officers, and the worst accommodations I ever met with. One of the passengers said he saw one of the Irishmen picking his clothes on the forecastle, and turning to them, sarcastically advised the Irishmen to have an auction for their lice, and put them up at so much a dozen. Mr. P. a goldsmith, had put off his shirt, and found some of their army had invaded him. This served to alarm others the more. Their very appearance was sickening. I have reason to think some of their companions visited several decent people, yet though my berth was next theirs, I never found one of them : this I attribute to a kind providence, for which I feel thankful. Some of the men passengers were in great bustle on times, pulling off their shirts searching for strange company ; but the poor Irish were very quiet as to that, as though they had no concern about such trifles.

10th. This day I finished reading Wesley's Appeal to men of Reason and Religion, in four parts : an excellent work. I think it worth its weight in gold ; and would recommend it to every one able to read, either to buy, or to borrow it from a circulating library, or of a friend.

I have been informed that milk boiled, and some sugar mixed with it, will keep good during the voyage. The knowledge of this may be of service to those who have children on board. I did not take the trouble of it for myself, as I can do well with coffee and sugar without



milk : but an Englishman who came to New York, told me he had proved it.

12th. Several young men stripped in search for some of the Irishmen's company ; one said he had found, and so another. I found not one, and was so much the better pleased. Hope is buoyant, looking forward to Liverpool and hoping soon to be separated from unpleasant company.

14th. About ten, A. M. a fishing boat came alongside, having six men and two boys in her. The sea ran so high that they were obliged to keep at a proper distance, yet near enough to cast a line to fasten to our ship. By this means we exchanged some provision, giving them salt beef, liquor, &c. for fresh fish. The sight of this boat was cheering, and more so when they informed us that we were about twenty miles off Cork in Ireland. The men advised us to keep off from the shore. This was three weeks since we left New York,—at noon-tide it made exactly twenty-one days.

Lord's-day 15th. A fine morning. About noon we saw land at a great distance on the Irish coast, like a mountain rising above the sea. Land! land! was a sound of joy, and a sight each one was eager to behold for himself. After awhile we saw the Welsh coast also, then drew nearer and nearer, and before night a Pilot came on board. This looked like getting towards Port.

16th. In the morning going on deck, I found that we had made but little progress in the night : but the wind springing up we made sail, and about seven got up the river opposite Liverpool. The Dock being full, we had to cast anchor. The Captain went on shore, to get a steam vessel to take us and our luggage to the Custom-house. All now was bustle on board, packing, cording, and getting ready to go on shore. The steamer not being able to get close to the landing place, another steamer being in the way, we had to get our luggage on shore in a boat ; in the mean time the wind rose, a squall came on, and it rained heavily.

When we landed, a set of ruffians, came about us, as Porters, (I believe most of them Irish Papists,) menacing to fight one another, who and who should carry the lug-

gage, insomuch that we were in danger of losing small articles, such as portmanteaus travellingbags, &c. for it was with difficulty that we could keep them from carrying off our goods, under the name of carrying it to the Customhouse for us: at last a police officer came to our assistance, and our hired porter took it on, but then, not without molestation, for one of these sons of belial, came on by him, as he drove his little hand cart and menaced him with his fist, and belched out the scum of language on him, and all this only because we had employed that man in preference to himself.

I mention this that Emigrants or other travellers, who may be strangers to the English or Irish sea-ports, may not be taken by surprise, and robbed by these men who lurk about the quays to catch prey.

When travellers land in America, they need not be under any apprehensions of this kind, for at New York, Philadelphia, &c., they will find themselves in a civilized country. In New York, the most commercial town in the union, there are hundreds of porters, and I do not recollect seeing one disputing with another about a traveller's luggage; they are as civil as shop-keepers in England. Most if not all of them have a small one horse cart. They wait for employment, and if hired they proceed soberly like men, (not a savage among them,) to the place where they are directed. They have long reins, and ride laden or unladen and drive like a coachman. What makes the difference in countries but education and government? I have often gone on board and landed in American ports, and always found the people civil, from the highest to the lowest orders of society.

Before we moved off with our luggage from the slip at Liverpool to go to the Custom-house, a man came forth and said I must pay for landing it. I asked him how much? he said a shilling. I replied, I had only American money. He said that would do. I then saw that he was a swindler, because an American shilling is only about half the value of an English shilling. Another came and confirmed his right who demanded it. But I refused until I had spoken with the custom-house officer who attended to see all the luggage forwarded. They

then raged violently, using threatening words, until a police officer interfered. It seems that they thought we were strangers from America, and might be imposed on: for it turned out that we had nothing to pay for landing, and these rogues had no more right to demand any thing than the man in the moon. Such ruffians I never saw, except in Dublin.

The Custom-house at Liverpool was a disgrace both to the town and nation:—a poor dirty hut, in comparison with the Custom-house at New York: there goods are put into a large ware-room, large enough to hold goods and passengers too: but at Liverpool there was a little room where only part of the passengers' luggage could be examined at a time, the other passengers and their luggage, in the yard rain or dry, no cover: but kept there waiting their turn to be taken under examination. I for one, with several others, waited by our luggage till near night, and custom-house hours being ended, we had to convey our luggage into the little room, and be dismissed until morning.

Mrs. W. the woman aforementioned and her daughter went with me to my lodgings; they being strangers were glad at being recommended to civil quarters. As we went, three men followed us, one of them demanded a shilling of me for, as he said, helping to put my luggage on board the steamer. I told him that we were put on shore at the Captain's expense; as I did not employ him, he must go the Captain to be paid. He took no denial, but followed us to the lodging house. When we were introduced into the parlour, all three rushed in after us. Another demanded a shilling of my companion, who was about to give it him, but I prevented it, knowing it was a base imposition. They then raged, and said, they would stay there as long as we did. They shut the door, one or two stood against it, the other took my chair and pulled it back nearly on the floor. I found by this time as advice would avail nothing, it was time to clear the coast of these intruders, so I rang the bell. The brother of the man of the house came, and on my proposing to apply to a civil officer these uncivil men fled. They were not aware that I was so well acquainted with Liverpool, but took us for strangers, whom it seems they are skilled in imposing on.

One thing I wish for strangers to know, that as Liverpool is a corporation, they can make and execute their own laws for preserving the peace. They have a law fixing the price of portage, and made it finable for any one to carry off traveller's luggage unless the owner employs him, as also for giving a traveller any foul language. If a traveller be insulted he can apply to the Police Office opposite the Exchange, near Dale Street.

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#### CHAP. XVIII.

*Visits the city of Chester, town of Runcorn, holds meetings on Beetle-hill, and returns to Liverpool, thence to Dublin, and lands at Falmouth in Cornwall.*

21st. I went to the city of Chester to see a friend, the next day being Lord's-day we went to Beetle-hill, near Runcorn, to assist some of the society of friends to hold meetings, we held two out of door, and two within doors.

I think the city of Chester the cleanest town I ever saw; and the only walled one. The walls are whole and entire, and fortified as if against a foe except cannon mounted and gates hung. There is a fine walk, with a parapet all around the city. There is a tower on the wall the north side, from which it is said king Charles 1st. saw his army defeated by the parliament forces. The river *Dee* runs on the east side, and is navigable as far up as the city. The country around is very fine.

In Water Street I saw an inscription against a house which looked very old. The inscription was, "God's providence is mine inheritance." I was informed, that many years ago there was a plague in the city, in every house except that: and the said inscription was put there to perpetuate its memory. And well it might.

I observed many houses in Water Street very ancient, with the gable ends next the street, and the roofs cross-ways of course, running from the street backward, instead of the roof being parallel with the street. The houses are built in Water Street after a singular and ancient manner. One story below on a level with the street, above are pillars one story; inside of these is a walk about six feet wide, from which doors lead into the several houses

Above this walk, or portico, is another story. There are steps at each end of the walk, and also in the side, to go up and down in the street.

The top of the city wall is a public walk, well paved with flat stones, a parapet about breast high on the out side to secure the path. I thought on Rahab at Jericho, as I came by a public house on the wall. The chief part of the house was below on the inside towards the city; and a door from the level of the wall led into the upper rooms, where walkers or strangers viewing the place may turn in and take refreshment. I went in and sat awhile.

23rd. My companion Mr. J. Draper, and I visited Holton Castle, near Runcorn. It stands on a rocky eminence, and commands an extensive view, but in ruins. How transitory is every thing in this world.

As my companion Mr. Draper and I crossed a railway between Elsmere hill and the river Mersey, he remarked that Nixon's prophecies were fulfilling,—that Elsmere hill should be carried to Liverpool. There is a railroad laid for carrying large stones from the hill to the river to go down to Liverpool to build docks for shipping, as maritime commerce has of late years increased at Liverpool so much, an increase of docks has been needful also.

Though I had a pamphlet for many years containing some of his prophecies, I had forgotten that I was up in Nixon's County. If his other prophecies come to pass, England will see sorrowful times. When I came to Runcorn I found the people had the traditional history of him and his prophecies handed down from father to son, and were very ready in talking about it.

Having returned to Liverpool as I passed the street, beholding some dirty, base looking females, my heart pitied their wretched condition. I thought, how far is human nature degraded, how deeply fallen in disgrace. The human female, the most delicate and beautiful creature in this world, how have these lost their dignity! Man was beautifully fashioned from the dust, and the woman again refined in being formed from the man,—a double refined creature made to exercise the sympathies, the tender feelings, and the peculiar attachments of the wife and the mother. But—what are these degen-

erate objects before mine eyes ? Who can conceive their private misery, added to their outward and open shame. Said my heart, perhaps if these had had a good parental or guardian education, they might have been respectable members of society. Liverpool is a corrupted place, drunkenness abounds among the women as well as men.

25th. Went on board a steam vessel for Dublin, and arrived the next morning. The London Steamer not being in harbour I had to wait her arrival.

July 2nd. About half-past seven, p. m. the Steamer called Liverpool put to sea for London touching at Falmouth, in which I had a passage. It was fine the first night ; but coming round Land's-end the weather felt cold. I landed at Falmouth on Friday morning the 4th in good health. To God be all the praise. Amen.

As I came on from Dublin, a soldier on board confirmed the account of the uncommonly strange cave discovered in Ireland already mentioned p. 239. He said it was near Mitchel town in Tipperary. The most extraordinary thing of the kind I ever read of.

#### ERRATUM.

*Page 282 line 28, for 190 read 272.*



# MISCELLANEOUS INFORMATION RELATIVE TO THE NATURAL AND CIVIL STATE OF THE COUNTRY.

## CHAP. XIX.

*Containing some historical account of the discovery of America.*

To those about to emigrate to America, who through the disadvantage of education are unacquainted with history, the following brief sketch of its (*late*) discovery, &c. as related by Dr. William Robertson may be interesting.

Conditions of Columbus' voyage on discovery in behalf of Spain; on which voyage he discovered America. Signed by Ferdinand and Issabella, king and queen of

Spain ..... April 17th, 1492.,

He had only three ships allowed him, viz. *Santa Maria* (St. Mary) so called out of respect to the virgin *Pinta*, and *Nigna*.

Left Gomara, one of the Canary Islands, Sep. 6th. do.

Saw land, ..... October 12th, do

This was an Island, which he called, *San Salvador*; the natives calling it Guanahani,—being one of the Lucaya or Bahama Isles.

Wrecked one of his vessels, ..... December 25h, do.

Guacanahari the Cazica, or chief, of Espagnola, came to the shore, took care of all that was saved, for the owners, and feeling so much sympathy for the loss of those strangers far from their home, that he actually offered Columbus all his own property, to help make up the loss! Little thinking that these strangers were coming there to rob them, and make them and their children slaves. What will not some men do for the sake of filthy gain! even stifle every impulse of gratitude.

Columbus returned to Spain ..... March 15th, 1493.

On his third voyage he had six ships, and discovered an Island on the coast of Guinea, which he called

*Trinidad* ..... August 1st, 1498.

Alonso de Ogeda went on discoveries ..... 1499.



Amerigo Vespicci, a gentleman of Florence went with him and sailed to Paria. Amerigo being a man of letters, and possessing a vigorous mind, wrote an account of the voyage, and on his return published it. This being the first account that had been published to the world of the discovery of this new Country, a name was soon found to distinguish it by, being the country Amerigo had visited, and was called Amerigo's land, or Amerigo's country, and smoothed into the pronunciation of America. At first it was called the West Indies : persons should remember this in reading ancient authors. As Columbus' object at first was, by sailing a westerly course to find a passage to the East Indies, when he found America, he hoped he had obtained his purpose, and was come to the western part of the Continent to which he was bound, and called the inhabitants Indians ; and the land was called Western India, or the West Indies for a considerable time, So does Christopher Brown even as late as when he wrote his Synopsis : but now that name is confined to the Western Islands, and as to the Continent it is now universally known by the name America. It seems that it must have borne the name *West Indies* for at least a dozen or fifteen years. The reader may see above that the country was discovered about seven years before Amerigo sailed thither ; then allowing him only four years for travelling into the country, making enquiries and observations, to obtain sufficient acquaintance with, and information concerning this strange land, to enable him to write a book, so as to give the world some satisfactory account of it, and returning and printing it ; and only allowing two years more for the publicity, so as to give name to the country by it, will altogether make more than twelve years, on a reasonable conjecture, for that country bearing the name of the Western Indies. The bearing this in mind may considerably aid the reader who may be unacquainted with this circumstance, in reading the early history relative to the said country, when he finds it called the Western India, or West Indies, not to exclusively attach to it the idea of the Islands, which are now called by that name.

As much of the comfort of a voyage depends on the accommodations on board ; the passenger should be careful in choosing his ship, Captain, other officers &c. let him read carefully the several observations, and advices given in different parts of this book ; and then after that follow his own judgment.

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## CHAP. XX.

*Containing a conjecture relative to the original peopling of America.*

The following is an extract from a paragraph in the *Arminian Magazine*, published in the year 1790, entitled, "*A conjecture concerning the peopling of America*," By the Rev. Alexander Catcott, M. A.

"That America was peopled after the flood is plain, from the inhabitants thereof having the knowledge of that event. In addition to other reasons for supposing that America was peopled, or at least stocked with animals, by land, is, that that vast continent is every where inhabited by wild beasts, and the most noxious creatures, such as lions, tygers, rattle snakes &c. which we cannot imagine that any person would be at the trouble, or expose themselves to the danger of conveying thither in ships, and at the same time leave behind them the horse, the Camel &c. Nay, what is most remarkable, *America* has at present creatures peculiar to itself, such at least as are not known to exist in any other part of the world ; which therefore cannot be supposed to have been carried from hence thither : and besides, they are of such a nature that of themselves they could not have crossed the seas, and therefore must have come thither by land.

"It appearing thus clear that America was peopled early and by land, the next question is by whom, or from what land ?

"In order to solve this let it be observed that the sacred and most ancient historian informs us, in his account of mankind after the flood, that the whole earth was overspread by the descendants of the three sons of Noah, *Shem*, *Ham* and *Japhet*, who went forth of the ark Gen. ix. 19. from whence it is certain that no part of the world could have

been peopled by any other antideluvians than those that went out of the ark : and of course America was peopled after the flood, and by the posterity of *Noah*.

There is reason to think that Moses has mentioned the manner in which America became peopled, or at least alluded thereto in the following passage (the event denoted by which was so singular, as to give name to one of the post deluvian patriarchs, and is twice repeated in scripture) viz. Gen. x. 25. 1 Chron. 1. 19. And the name of one of Heber's sons was *Peleg*, for in his days the earth was divided [*Nepelege*] on which words that celebrated Biblical critic Bengelius thus occasionally remarks, in his *Ordo Temporum* p. 54. *Peleg a divisione terre nominatus est* &c. i. e. *Peleg* was named from the division of the earth (which happened in his days) the earth after the flood was divided by degrees, by a genealogical and political division : but a very different kind of division is meant by the word *Nepelege*, namely a physical and geographical division, which happened at once, and which was so remarkable and of such extent, as suitably to answer the naming of the patriarch therefrom. By this word *Peleg* that kind of division is principally denoted, which is applicable to land and water. From whence in the Hebrew tongue *Peleg* signifies a river, and in the Greek *Pelagos*, the sea : and in Latin *Pelagus* denotes the same.

“ From this precise meaning of the word then we may conclude, that the earth was split or divided asunder for a very great extent, and the sea came between in the days of *Peleg*.

“ Now surely when any person views the situation of *America*, and considers how it stands disjoined from this part of the world, and what an immense sea divides it from us, he will not be backward to allow, that this was the grand division intended by the passage under consideration. And therefore we may justly suppose, with the above mentioned writer, that soon after the confusion of tongues and the dispersion of mankind upon the face of the whole earth, some of the sons of *Ham* (to whom Africa was allotted) went out of *Africa* into that part of *America*, which now looks towards *Africa* and the earth being

divided or split asunder in the days of *Peleg*, they with their posterity (the *Americans*) were for many ages separated from the rest of mankind.

"If this account be seconded by any similar event related in ancient heathen history, our supposition may deserve a greater degree of credit. And such an event we have recorded by *Plato* in his dialogue named *Timeus*; in which he treats of nature or the system of the universe, its generation or beginning, and the nature of man. And as a prelude to his subject, he makes mention of a fact that happened in the most early ages, the nearest of any known to the beginning of the world, and that is of a vast tract of land, or an Island greater than *Lybia* and *Asia*, situate beyond the bounds of *Africa* and *Europe*, which by the concussion of an earthquake, was swallowed up in the Ocean.

"*Plato* introduceth this fact as related by *Solon* (one of the first of the seven wise men of Greece) who while he was in *Egypt*, had heard of an old *Egyptian* priest, when he discoursed with him concerning the most ancient events. This priest tells *Solon*; that the Greeks with regard to their knowledge in antiquity had always been children, and then informed him of the history of this famous Island (which they knew nothing of before) the description of which and its catastrophe is as follows, (which in itself is so remarkable that there must have been some ground in nature for the tradition of it.) There was formerly an Island at the entrance of the Ocean, where the pillars of *Hercules* stand (and so beyond the then supposed bounds of *Europe* and *Africa*) This Island was larger than all *Lybia* and *Asia*; and from it was an easy passage to many other Islands; and from these Islands to all that continent which was opposite, and next to the true sea. Yet within the mouth there was a gulph with a narrow entry. But that land which surrounded the sea, called *Pelagos*, where the division was made, might be justly called a continent. In after times there happened a dreadful earthquake, and an inundation of water, which continued for the space of a whole day and a night, and this Island called *Atlantis* being covered and overwhelmed by the waves, sunk beneath the ocean, and so

disappeared : wherefore that sea is now unpassable, on account of the slime and mud which have been left by the immersed island.

“ This passage of *Plato* may receive some illustration, and the point I am upon, some degree of confirmation, from what occurs in the eighteenth chapter of the third book of *Pelians*’ history of various things. *Theopompus* relates a certain discourse that passed between *Midas* the *Phrygian* and *Silenus*. This *Silenus* was the son of a nymph, and was inferior to the gods, but superior to mortals. When these two had discoursed of many things, *Silenus* above all, tells *Midas*, that *Europe*, *Asia*, and *Lybia*, ought to be considered as Islands, which the ocean wholly surrounded, and that that part of the world, which lay beyond this, ought to be esteemed the continent ; as it was of immense extent, and nourished very different and vastly larger kinds of animals than this side of the world.

“ From what has been offered, I think we may conclude that *Africa* and *America* were once joined, or at least separated from each other by a very narrow gulph ; and that sometime after the flood it was divided or parted asunder, probably by means of an earthquake, when part of this middle land sunk beneath the ocean. According to scripture this event came to pass in the days of *Peleg* ; for we are told that in his days the earth was divided. From whence some have imagined, this division fell out exactly at the time of his birth ; but the extensive expression of *his days*, rather implies the contrary ; and denotes that it happened when he was in an advanced age, when he had seen many days, not when he had seen but one. So that his name must have been given him prophetically, in the same manner as was *Noah*’s, under which was predicted an event which did not come to pass till some hundreds of years after his birth, Gen. v. 29. viii. 21. Several others of the patriarchs also had prophetic names.”

In summing up the evidence relative to the inhabitants of *America*, commonly called *Indians*, they appear to me to be of two sorts of people. The North American *Indians* it is probable are some of the ten tribes of *Israel*,

who emigrated thither long after the country was inhabited. That on coming there they drove out the inhabitants, or slew them; and that the inhabitants of South America are those they drove from the North, or those that had settled there before, and living at a distance, had not entered into hostilities with the Hebrews, or by treaty had agreed to live peaceable and at a distance. On this ground it is, of America being inhabited from Africa in the early ages, that I account for these remains of art, and proofs of scientific progress in the United States, before the present Indians came there, which are mentioned (though briefly) in the foregoing pages. It is also evident that some Greeks discovered America, at least as far back as Alexander the great, if not before, by that stone found as related, page 178. And perhaps the Greeks had discovered it long before that time, and kept it a secret, as the phœnicians did the tin trade of Cornwall, and the *Casstrides* or Scilly Islands for ages. Whoever has read *Drew's History of Cornwall*, may conceive that when the phœnicians deluded the Greeks, to suppose the place where they obtained their tin lay to the west of Hercules' pillars, that in taking that direction they might have discovered America, and settled there among the former inhabitants, and kept that as secret as their neighbours did the place of their tin trade.

Let this be as it may, it is plain North America was once inhabited by a scientific people before the Indians, as they are called, came there; and I do earnestly request the candid and intelligent reader to try to divest his mind of the vulgar notion, that of the inhabitants of North America (commonly called Indians,) being the first settlers on that continent; and also to avoid thinking that the North American Indians and these in South America are the same people, before he has compared the following accounts with those already given.

William Apes has already been named, the civilized Indian, whose history written by himself, and printed at New York in the year 1829, is now before me, and a few extracts coming directly from an Indian able to deliver himself in the English tongue, will doubtless be interesting.

In page 180, Wm. Apes says "Our southern Indians have a tradition among them which they firmly believe, that of old time, their ancestors lived beyond a great river; that nine parts of their nation out of ten passed over the river, but the remainder refused and staid behind,—that the book that the white people have was once their's, that while they had it they prospered exceedingly; but that the white people bought it of them, and learnt many things from it; while the Indians lost their credit, offended the Great Spirit, and suffered exceedingly from the neighbouring nations. That the Great Spirit took pity on them and directed them to this country, (America) that on their way to America they came to a great river which they could not pass, when God dried up the waters and they passed over dry shod.

"They also say, (p. 181.) that their forefathers were possessed of an extraordinary divine spirit by which they foretold future events, and controuled the common course of nature, and this they transmitted to their offspring, on condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people: but that this power, for a long time past, had entirely ceased."—He says (p. 182.) "One of their ancient traditions was, that a great while ago, they had a common father, who lived towards the rising of the sun and governed the whole world, [or was, or held to be the best or greatest man in the world,] that all the white people's heads were under his feet. That he had twelve sons, by whom he administered his government;—that his authority was derived from the Great Spirit by virtue of some special gift from Him. That the twelve sons behaved very bad, abusing their power to a great degree, so as to offend the Great Spirit exceedingly,—that being thus angry with them He suffered the white people to introduce spirituous liquors among them, made them drunk, stole the special gift of the Great Spirit from them, and by this means usurped the power over them, and ever since the Indians' heads were under the white people's feet. But they also had a tradition, that the time would come when the Indian would regain the gift of the Great Spirit from the white people, and with it their ancient

power, when the white people's heads would again be under the Indian's feet."

He also says, (p. 184.) "The Indians to the eastward say, that previous to the white people coming into the country, their ancestors were in the habit of using circumcision, but latterly, not being able to assign any reason for so strange a practice, their young people insisted on its being abolished," [would not submit to it.]

Wm. Apes also quotes a paragraph from the journal of Dr. Beatty on a visit to the Indians on the Ohio; — "About fifty years ago an old Christian Indian informed him (Dr. Beatty) that an old uncle of his, who died about the year 1728, related to him several customs and traditions of former times; and among others that circumcision was practised among the Indians long ago, but their young men making a mock at it, brought it into disrepute, and so it became to be disused." *Dr. Beatty's Journal*, p. 89.

"The same Indian said that one tradition they had was, that once the waters had overflowed all the land, and drowned all the people then living, except a few who made a great canoe and were saved in it. And that a long time ago, the people went to build a high place,—that while they were building of it, they lost their language, and could not understand one another; and that perhaps one called for a stick another brought him a stone &c. and from that time the Indians began to speak different languages." He also says the Huron and Iroquois tribes, had a tradition among them that the first woman came from heaven,—she had twins, and the elder one killed the younger.

Wm. Apes further says, (being informed that the people of Siberia made canoes of birch bark, distended over ribs of wood nicely sewed together,) he has seen this exactly imitated by the Indians on the river St. Lawrence, and it is universally the case on the Lakes. Col. John Smith says, 'at length we all embarked in a large birch bark canoe. This vessel was about four feet wide and three feet deep, and about thirty five feet long; and though it could carry a heavy burden, it was so artfully and curiously constructed, that four men could carry it severa



miles, from one landing to another; or from the waters of the Lakes to the waters of the Ohio. At night they carry it on land, and invert it, (turn it bottom upward) and convert it into a dwelling house."

He also says, "Every nation has its peculiar standard, or symbol, as an eagle, a bear, a wolf" &c. So among the Jews was the lion of the Tribe of Judah, — Dan was known by a serpent, Issacar by an ass, Benjamin by a wolf." &c.

Another tradition is that they originally came from another country inhabited by wicked people, [perhaps the Assyrians their enemies are meant;] and had traversed a great lake which was narrow, shallow, and full of islands, where they had suffered great hardships and much misery, it being always winter with ice and deep snow. — [Was this Bherings Straits?]

"They reckon time after the manner of the Hebrews, Spring, Summer, Autumn, or the falling of the leaf, and Winter. Korah is their word for winter with the Cherokee Indians as it is with the Hebrews. They count the year by Lunar time or Moons as did the Israelites, — they begin their ecclesiastical year at the first appearance of the first new Moon of the Vernal Equinox, according to the Ecclesiastical year of Moses. They pay great regard to the first appearance of every new moon.

"When an old Indian finds that it is probable he must soon die, he sends for his friends, and with them collects his children and family around him; and then with the greatest composure he addresses them in the most affectionate manner, giving them his last council, advising them to such conduct as he supposes to be for their best interest. So did the Patriarchs of old, and the Indians seem to follow their steps, and with as much coolness as Jacob did to his children when he was about to die." So much from Wm. Apes. Remember he was a converted Indian and could read the Bible. I could extract a great deal more, but let this suffice for the present.

#### CHAP. XXI.

OBSERVATIONS ON WHAT IN AMERICA ARE CALLED *Mounds*, IN CORNWALL ARE CALLED *Barrows* or *Burrows*.

These Mounds, that have fallen under my observation

in America, are chiefly in the State of Ohio, between Cleveland and Zanesville.

They are in appearance like those I have seen in Cornwall, some larger, some smaller ; and raised for the same purpose, to cover the bones or ashes of the dead. But the question is, who or what people could have raised them ? And how came those people extinct ? I have been informed that the Indians know nothing of the history of those Mounds, of their origin, or use. Nor is it probable that they should, who have no arts, sciences, or Mechanics among them. Those sons of the Forest live chiefly by hunting and fishing, do not appear to have any implements fit for such work ; nor is there any such custom of burying among them. The existence of those Barrows affords a subject for the antiquarian's disquisition.

In the civilized part of the world, they have been supposed to have been raised to afford protection and do honour to the remains of the deceased. The history of Cornwall says, that " Among the Assyrians, Persians, Greeks, and Romans, some account of these ancient monuments stands on record. According to Livy, Claudius Nero buried his own soldiers after this manner in the second Punic war, and Cesar Germanicus brought the first turf to raise a Barrow over the fallen troops of Varius. Among all the northern nations this mode of interment prevailed. The ancient Britons, Romans, Saxons, and Danes, have left traces of these monuments behind them. The situation, and relative position of these monuments, are not less diversified than the manner in which the structures are finished. If these monuments were for private persons, they were generally, it is supposed, placed near some public road : but if they contained the remains of soldiers that fell in battle, the scene of conflict became the scene of interment ; and on those plains in which the contending parties fought, they are sometimes found in straight lines, which seem to resemble the front of an army. The Barrows which contain the remains of distinguished personages, are chiefly known by the magnitude of their dimensions, the ground on which they stand, and the solitude of their situations.

The most ancient Barrow of which we have any account upon record, is that of *Ninus* who founded the Assyrian empire. This prince, according to Diodorus Siculus, was buried in the royal palace by order of his wife Sémiramis, who caused a *Mound* of earth to be raised over him. Tydeus the father of Diomed, who was slain in the Theban war, was buried under an earthen Barrow; and it seems to have been a prevailing custom, both with the Greeks and Trojans, to bury their soldiers and Generals in the same manner during the siege of Troy.

If we turn from prophane to Sacred history, we shall find the same customs recorded. When all Israel stoned Achan, and burned him and his family with fire, after they had stoned him with stones, "they raised over him *a great heap of stones* unto this day."\* And the king of Ai Joshua hanged on a tree until even-tide; and as soon as the sun was down, "Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon *a great heap of stones*, that remaineth unto this day."† And when Absalom was slain, we read that they "cast him into a great pit in the wood, and laid a very great heap of stones upon him."‡—

In Cornwall some Mounds, or Barrows of earth have been opened, wherein Urns containing human remains have been found, and in others ashes supposed to be human. That Mound formerly called *One Barrow*, or *One Borough*, on St. Austell down, levelled in the year 1801, recorded in a modern history of Cornwall, inclosed near its centre some slate stones inclosing nearly a square area, and covered with a flat free-stone. On opening this little square was found dark coloured mould, or damp ashes; on stirring up which appeared small pieces of bones, some resembling pieces of a human skull. The whole contents of this little vault, were computed to be about two gallons; which the workmen carried to a hedge near, then in building, and buried with the supporting stones, and covering stone, in nearly the same position as they found it: there, if undisturbed, to wait the trumpet's sound.

\* Joshua vii. 26. † Joshua viii. 29. ‡ 2 Samuel xvi. 17.

I lately conversed with a man called W. Bennet of St. Agness in Cornwall, who informed me, that about fifteen years ago he saw a Barrow, or Borough, opened in that parish, near a place called Mithian, and on the Manor of Mithian, where was found an Urn containing ashes. He described the Urn like unto a large pickling pot, containing about four gallons, a stone on the top, and nearly two thirds full of ashes.

I did not understand, that opened near Danville (mentioned before) on Mr. George Sap's farm, contained any Urn, or stone box for human ashes; but it had the appearance of the body or bodies having been interred whole, and not first burnt.

From the foregoing comparison between the Mounds in America, and those in England, there is a great likeness, not only in their outward appearance, but also in their use. In America they are of very unequal size, (I have seen several) so they are in England. In England when opened they bear the marks of being sepulchres; so is it in America. Now if the Indians, had no knowledge of the working of metals, before the Europeans came among them, and as their chiefs say they have no tradition concerning those Mounds, and know not how they came there, who could have built them; and what is become of the children of those fathers whose sepulchres those Mounds are?

From other circumstances, while travelling in that very interesting country, I became convinced that, those we call American Indians, are not descendants from the Aborigines of the country: but that once that country was inhabited by a civilized, and scientific people. This Narrative records some of my reasons, and from the same records and premises the reader may form his opinion.

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#### CHAP. XXII.

*Conjectures and accounts relative to the Indians of North America probably being some of the Ten Tribes of Israel.*

The following extract may be acceptable to some of

my readers, as it is likely that many of them have never seen it. I had it several years ago in manuscript of a man of letters who had copied it from a rare work, which probably has been many years out of print, entitled, *Itinerarium Novi Testamenti, or The Sacred History and doctrine of the New Testament, with a Synopsis*, By CHRISTOPHER BROWN, *Catechist*. After much search in London, I met with a second hand one; but without the Synopsis, the chief part that I desired to have. This was the third edition printed in 1753. Why the Synopsis was omitted in this edition lies out of sight.

The heading to the Synopsis is as follows.

*A Synopsis, or complete System of the Indian Nations; proving them out of all doubt in belief, originally Jews [Israelites] sent into captivity by the Assyrian kings.*

I would willingly have printed a copy here; but lest my book should get too large, I for the present confine myself to a few extracts. From their divisions into tribes,—their worship of Jehovah,—their notions of a Theocracy, their belief in the ministration of angels,—their language and dialect,—some of which are in the ancient Hebrew,—their own traditions,—the account of our English writers relative to those in North America, and the testimonies which the English and other authors have given concerning the primitive inhabitants of Peru, Mexico, &c. hence we may learn the ancient and modern state of the Jewish nations, and that the finding out of America was the beginning of the restoration of the Jews.

He goes on then to describe their ancient country, and why called, 1. Canaan, 2. The land of promise, 3. Land of Israel 4. Judea. 5. Palestine, 6. The holy land. And describes its uncommon richness and beauty: then of their ten captivities [by 'which being separated from each other, may account for their being settled in various parts of the earth] describes Jerusalem since the last dispersion of the Jews.—gives an historical narration of their vast sufferings in different periods,—of the false Messiahs that appeared, and proving that Jesus of Nazareth is the true Messiah.—The Jewish nation being dispersed and removed out of

their own land [no doubt finally for rejecting the true Messiah,—having slain the heir, the Lord of the vineyard miserably destroyed those husband men] by the ten Captivities, the present Jews are of opinion, that the tribe of Benjamin are those who now are settled in England, Poland, Germany, Italy, Turks dominions, and the eastern parts of the Mediterranean. The tribe of Judah, they believe are settled in Portugal and Barbary.—Among others,

As to the Ten Tribes, Dr. Fletcher who was an Ambassador from Queen Elizabeth to the emperor of Russia is of opinion that they may be found among the Tartars, the word in the Assyrian tongue signifying *Remnants*, [or those left behind] or *Remainders*,—some of his reasons, 1st from the place where they were carried,—cities, of the Medes, which lie near the Caspian sea, now inhabited by Tartars. 2nd. Their towns and cities, had similar names to those of the Israelites : their metropolis, or chief city is *Samarcan*, which travellers report has many Jewish monuments in it, and where the great Tamerlane carried about Bajazet the Turkish Emperor in an iron cage. This is but little different from *Samaria*, the Metropolis of the kingdom of the Ten Tribes. They have also *Mount Tubor*, a city called *Jericho*, *Corazin* and several other places mentioned in Scripture.

3ly. They are distinguished into several hordes, or tribes, united under one government, and communicable in all things except intermarrying to avoid confusion of kindred, except the public defence or safety make it necessary for them to join together as one people; and this division of tribes, without commixion was observed by no other nation but the Jews, is still most religiously continued amongst the Tartars.

4thly. The number of their tribes is the same, which are ten in all, no more and no less than the Israelites, from one\* of which it is supposed the Turks have their original.

\* I question this ; so do the Jews. An old Jew once told me that the Turks were the seed of Esau. I think this more probable, and consequently, that yet Jacob with his hand will lay hold on Esau's heel. W. O'B.

5thly. The Tartars have a tradition from their ancestors, that they have their pedigree from the Israelites, who were transplanted near the Caspian or Hyrcanian sea ; from which tradition it is reported that Tamerlane the Great would boast of himself that they were descended from the Tribe of Dan.

6thly. Though the Tartar language is yet unknown, because they live as a savage people, without society with other nations, yet the Russians affirm that their language hath many Arabic words, and is not much different from the Turkish which many travellers have observed hath affinity with the Hebrew.

7th. The Tartars are circumcised as were the Israelites. —the above is a little out of a great deal from Dr. Fletcher; but as to Mr. Brown, he proceeds in his conjecture of their scattering, that it was to divers provinces, as America,\* Tartary, China, Media, to the Sabbatical river, and into Ethiopia. Of this opinion, he says, was Manasseh Ben Israel an Hebrew divine and philosopher who resided in England in 1650, and then published a book called *The Hope of Israel*, wherein he gives many relations to fortify his conjectures, particularly that of Aaron Levi in 1644.

This Aaron Levi, saith he, gave the following account to me, and other eminent Portuguese at Amsterdam at the time aforesaid. That about two years before as he was going from Port Hondra in the Spanish West Indies [Spanish America] to conduct some Mules of an Indian named *Castellan*, into the province of *Quito*, in company with other Indians who had been among the English a considerable time, among whom one was called *Francis Cazicus*. A great tempest happened as they passed over the Mountain *Cordilleroe*, which threw the loaded Mules to the ground. The Indians complained of their great losses by the storm, yet confessed that they deserved

\* There is to me something very striking in Dr. Fletcher's translation of the word *Tartar*, signifying *Remnant*, or *Remainder*. If any on a journey are left behind, it implies others are gone a-head (as the Americans say) looking at those going on from Judea Beyond Tartary, carries ones eye towards the northern boundry of America, where it has been often conjectured they entered ; and which a late discovered tradition among the Indians in America corroborates.—See page 258.

greater punishments than this, for their many heinous crimes. Francis bade them be patient since they should shortly enjoy rest. They replied, they were unworthy of it, and that the barbarous cruelty of the Spaniards towards them was sent of God, because they had so ill-treated His holy people, who were of all the most innocent. They then concluded to stay all night on the top of the Mountain, and Aaron Levi took out of a box some bread and cheese, for his own private use and gave to Francis, upbrading him for speaking disgracefully of the Spaniards. He answered that he had not told one half of the miseries, and calamities they had suffered from that inhuman nation: but that they should be revenged of them by the help of an unknown people.

After this Aaron Levi went to *Carthagena*.—At length being much affected with what he had heard from Francis, he began to imagine that the Hebrews were those *innocent* people whom the Indians had mentioned, he resolved to return to *Hondra* and find him. Which having happily affected, he asked him whether he remembered what he had spoken upon the Mountain? Who replying, yea, very perfectly. Aaron thereupon engaged him to take the journey with him. When they were got out of the city, Aaron confessed himself to be an Hebrew of the Tribe of Levi, and that the Lord was his God, and all other gods were but mockeries. The Indian being amazed, asked him the name of his parents. He answered, Abraham, Isaac, and Jacob. But said Francis, have you no other father? He replied yes, his father's name was *Ludovicus Montezinus*. I am glad of that said the Indian, for I was in doubt to believe you, while you seemed ignorant of your parents.—Aaron assuring him that he spoke the truth, and desired Francis more fully to explain himself, the Indian thus began. If you have a mind to follow me, your leader, you shall know whatever you desire; only I must tell you that whatever the journey is you must go on foot, and omit nothing I require of you. Aaron consented to all. Next day being Monday, Francis bade him put on a pair of shoes made of pack thread, and follow him with his staff, the Indian carrying on his back three measures of maize [Indian corn] two ropes, one full



of knots with a hooked fork to climb up the mountains, the other was to pass over marshes and rivers, with a little axe.—To be brief they travelled on three whole weeks, till the Sabbath day when they rested. The next day they went on, and on Tuesday about eight in the morning, they came to a large river. Then said the Indian, Here you shall see your brethren, and making a signal with a red linen cloth, which he wore instead of a girdle, soon after they saw a great smoke on the other side the river. They then made another like signal as before, and three men and a woman came rowing towards them in a canoe, and being come near, the woman went on shore (the men staying in the boat) and talking a long time with the Indian in a language which Aaron understood not, she returned to the boat and told the men what she had learned of the Indian. The men kept eying of Aaron, and presently came out of the boat and embraced him, and the woman from their example did the like. After this, one of them went back to the canoe, and then Francis bowed down to the feet of the other two and the woman. She raised him up, and embraced him very courteously, talking a great while with him.

After this Francis bade Aaron be of good courage, and not expect that they should come again to him till he had fully learned those things that they had been discoursing about. Then the two men, standing on each side of Aaron, uttered in Hebrew the 4th verse of the vi. chap. of Deuteronomy, "Hear O Israel, the Lord our God is one God:" and then added what follows, making a short pause between every particular. First, Our fathers are Abraham, Isaac, Jacob, and Israel. These four they signify by holding up three fingers, and then added Reuben, by adding another finger. Second, We will bestow several places on them that will live with us.

Third, Joseph dwells in the midst of the sea,—making a sign with two fingers put together, and then parting them.

Fourthly, speaking fast, they said, Some of us will go forth to see, and to tread under foot; at which word they winked, and stamped with their feet.

Fifthly, One day we shall all of us talk together, and

we shall come forth as issuing out of our Mother, the Earth.

Sixthly, A certain Messenger shall go forth.

Seventhly, Francis shall tell you more of these things; they making a sign with their finger, that much must not be spoken at that time.

: Eighthly. Suffer us that we prepare ourselves; then turning their faces every way, they prayed, O God! do not stay long.

: Ninthly. Send twelve men; making a sign that they would have men with beards, and who were skilful in writing come to them.

The conference being ended, they retired; but the same men returned on Wednesday and Thursday, and repeated the same things, without adding or diminishing a word. At length, Aaron being concerned that they did not answer what questions he asked them, nor would suffer him to go over the river, he threw himself into the canoe, but being forced out again, he fell into the water and was in danger of being drowned, for he could not swim; but being got out, they seemed angry with him for his rash attempt, and for being too inquisitive to know more than they had told him, as Francis interpreted it to Aaron.

When these four were gone, four more came back in the same canoe, who all with one mouth rehearsed the nine forementioned particulars likewise, without adding or diminishing a word; and in the three days that they continued there, about 300 came and returned.

These men were somewhat scorched by the sun,—some wore their hair down to their knees, others shorter. They had comely bodies, well clothed, with ornaments on their feet and legs, and a linen cloth wound round their heads.

Aaron said, that when he designed to be gone on Thursday evening, they were extremely kind, furnished him with all necessaries for his journey back again, intimating that they were all provided with meat, clothes, cattle, and all other conveniences of life.

On returning to the place where they had rested the night before they came to the river, you remember Francis, said Aaron, that my brethren told me you should discover something to me, I would therefore entreat you to

be so kind as to relate it. Francis replied, "I will tell you the truth of what I know, as I have received it from my forefathers; but if you press me too earnestly, perhaps you will make me tell lies. Attend therefore, I pray, to what I shall speak.

"Thy brethren are the sons of Israel, and were brought hither by the providence of God, who for their sake wrought so many miracles, that you will scarcely believe the account of them which I learned from my father.

"We Indians, made war upon them, and used them at first more severely than we are now used by the Spaniards; and by the instigation of our magicians, whom we call Mohany, we went armed to that place where you saw your brethren; with intent to dismay them: but not one of those who went thither came back again. Whereupon we raised a great army and set upon them with the same success, for none escaped; which happened also the *third* time.\* So that this part of America was almost bereft of its inhabitants, except old men and women. The old men therefore, believing that the Magicians used false dealings, consulted among themselves, and resolved to destroy them all.—Many being killed, those who remained promised to discover something that was not known. Upon this the old men desisted; and the others declared as follows. That the God of the children of Israel, is the true God,—that all which is engraved on their *stone tables* is true,—about the end of the world they shall be lords of the whole earth,—that some should come who would bring much good; and after they had enriched the earth with all good things, those children of Israel going forth out of their country should subdue all nations under them, as their ancestors subdued their enemies; and that they would be happy if they could but make a league with them.

"Hereupon five of the chiefs, whom they call *Cazici*, and who were my ancestors, having understood the prophecy, which they had learned of the wise men of the Hebrews went thither, and after much intreaty obtained their desire

\* How remarkably this (fighting three days) agrees with the account, that I received from the Quaker at Jericho, already mentioned, page 258.

by first making known their mind to that woman whom you saw was my interpreter, (for your brethren will have no commerce with us, and if any of ours enter into their country they instantly kill them; neither do any of your brethren pass into our country) now by the help of this woman we made the following agreement. First, That our five Cazicis should come to them without any other company, at the end of every 70 moons.

"Secondly, That he to whom any secrets should be revealed, should be above the age of 300 moons. [That is near 30 years old.]

"Thirdly, That they would discover nothing in presence of any but the Cazici alone and in a desert. This secret said he we keep among ourselves, hoping for great favours from them in requital for the good offices we have done for many of their people; but it is not lawful for us to visit them till after 70 moons, unless some new, or very strange accident occurs, and this fell out thrice in my time.

"First, When the Spaniards came into our land.

"Secondly, When some ships were discovered in the Southern sea, and

"Lastly, When you arrived, whom they had long wished for, and expected. They rejoiced much for these Three new things, because they said several prophecies were fulfilled.—

"Aaron Levi likewise said that three other Cazicis were sent to him by Francis to Hondras who heartily embraced him: but would not tell their names. They asked Aaron of what nation he was? Who answered, an Hebrew of the tribe of Levi; and that God was his God. Whereupon they again embraced him and said, 'The time will come when you shall see us, and shall know us: we are all your brethren by God's singular favour.' Then bidding him farewell, they departed, saying, 'We go about our business.'

"Francis, Aaron's late companion being left, he after saluting Aaron took his leave also, saying, "Farewell my brother, I have other things to do. I go to visit thy brethren also, with other Hebrew Cazicis who are secure in this country, for we rule all the Indians, and after we

have finished our business with the wicked \* Spaniards, we will bring you out of your confinement, by God's help; not doubting that he who cannot lie, will assist us, according to his word and promise.

"This Aaron Levi, saith Manasseh Ben Israel, being a Jew of our order, born of honest parents at Ollifleur, in Portugal, of about 40 years old, honest and not ambitious, deserves to be credited in what he says. He went to America, and diligently inquired into these things, and was not quiet till he came to Amsterdam to tell us the good news. I myself, says he, was well acquainted with him for six months that he dwelt here, and I made him take an oath in the presence of honest men that what he told us was true. And two years after he took the same oath on his death bed."

Mr. Brown proceeds in many pages, out of which, I make no extract, and conclude with this quotation from Esdras,—"*The Ten tribes Salmanazer carried captive in the reign of Hoshea beyond Euphrates, determined to go into countries far remote, in which none dwelt, whereby they might the better observe their law. And as they passed over some branches of Euphrates, God wrought miracles, stopping the course of the flood, till they were gone over.*"—From whence it may be gathered that the ten Tribes went to America, by the strait of Arrian." Perhaps Mr. Brown means Bherings Strait, which he says is not more than 50 miles [perhaps not more than 30 miles] across.

The Israelites are somewhere, and probably in various countries, passing under names that do not identify them to the christian part of mankind, though known by other names: but they will with Judah be brought again to their own land in the latter days. See Ezek. xxxvii.

Let the intelligent reader compare the account given by Mr. Royal Aldrick (see page 258) with the other accounts herein mentioned, espically with Mr. Brown's *Synopsis*, then I would ask him if it be not as clear as circumstantial evidence can make or be expected to make

\* Here let the reader pause;—and consider how truly the former part of this prophecy has lately been fulfilled. What rule or place have the Spaniards in South America now since the late revolution there?

it, that the *North American* Indians are some of the ten Tribes of Israel carried into captivity as a punishment for their sins, and thence led into America? And if it be not also clear that there was a civilized people there before the Israelites arrived, who had the knowledge of the useful arts?

*Remarks on the Flat-Head Indians.*

I have compressed my narrative in order to meet narrow minds and narrow pockets, well knowing the improbability that often lies before authors of being remunerated for their well meant labours, and have left out some things that I would have willingly published, had there existed a certainty of a remuneration: one of these is relative to the flat head Indians, having inserted only an extract of the account: but now having a little space, I will state the manner how their heads are made flat. The reader may guess they are not born so, but are so artificially.

—“The most singular custom of flattening the head prevails among all the Indian nations west of the Rocky Mountains. It is most common along the lower parts of the Columbia River, but diminishes in travelling eastward, until it is to be but scarcely seen in the remote tribes near the mountains. Here the folly is confined to a few females only. The practice must have commenced at a very early period, as Columbus noticed it among the first objects that struck his attention. An essential point of beauty with those savages is a *flat-head*. Immediately after the birth of the child the mother, anxious to procure the recommendation of a broad forehead for her infant, places it in the *compressing machine*. This is a cradle formed like a trough, with one end where the head reposes more elevated than the other. A padding is then placed upon the forehead, which presses against the head by cords passing through holes on each side of the cradle. The child is kept in this manner upwards of a year, and the operation is so gradual as to be attended with scarcely any pain.—During this period of compression the infant presents a frightful appearance, its little keen black eyes being forced out to an unnatural degree by the pressure of the bandages. When released from this process

the head is flattened and seldom exceeds more than one or two inches in thickness. Nature with all its efforts can never afterward restore the proper shape. The dotted lines in the foregoing figure, will show the usual rotundity of a human head, and the cut how widely a Flat Head differs from the rest of the great family of man.—So great is this difference as to compel anatomists themselves to confess that an examination of such skulls, and ocular demonstration only, could have convinced them of the possibility of moulding the head into this form. The ‘human face divine,’ is thus sacrificed to fantastic ideas of savage beauty. They allege also, as an apology for this custom, that their slaves have round heads, and that the children of a brave and free race ought not to suffer such a degradation.

“This deformity, however, of the Flat-Head Indians is redeemed by other numerous good qualities. Travellers relate that they have fewer vices than any of the tribes in those regions. They are honest, brave, and peaceable. The women become exemplary wives and mothers, and a husband with an unfaithful companion is a circumstance almost unknown among them. They believe in the existence of a good and evil spirit, with rewards and punishments of a future state. Their religion promises to the virtuous after death a climate where perpetual summer will shine over plains filled with their much loved buffalo, and upon streams abounding in the most delicious fish. Here they will spend their time in hunting and fishing, happy and undisturbed from every enemy: while the bad Indian will be consigned to a place of eternal snows, with fires in his sight that he cannot enjoy, and buffalo and deer that cannot be caught to satisfy his hunger.

“A curious tradition prevails among them concerning beavers. These animals, so celebrated for their sagacity, they believe are a fallen race of Indians, who have been condemned on account of their wickedness, by the Great Spirit, to their present form of the brute creation. At some future period they also declare that these fallen creatures will be restored to their former state.”

*Lewis and Clarke's Travels. &c.*

In a future day, with what intense interest may we

suppose men of taste and piety, will read the history of this people, four of whom to procure the word of life, which some white men neglect, travelling on foot 3,000 miles through thick forests and extensive Prairies, sincerely seeking after truth!! The story has scarcely a parallel in history. Let the Church awake from her slumbers and send the gospel to the heathen world. It is hoped by this time the American Missionaries that were preparing at New York to set out on the adventurous and inviting journey, have ere this reached the country of the Flat-Heads, being hailed as they passed the Rocky Mountains, with "How beautiful are the feet of those who bring us these glad tidings."

#### CHAP. XXIII.

##### *Recommendation, and advice to Emigrants.*

Ship Tropic from Liverpool to New York; office called American Packet Office, G. Sherlock & Co. Waterloo Road opposite the Prince's Dock Basin, Liverpool.

Fare for a single person in June 1834, when I was on board was, Steerage £3. 5. 0. Second Cabin £4. 0. 0. Cabin £7. 7. 0.

She had the appearance of being a fine vessel, and agreeable officers. My opinion is, that Liverpool is the best port in the kingdom to sail to America from, especially for a family, as there is such a choice of vessels: but I would caution the traveller to beware of engaging too hastily, as the brokers' men are on the look out, and are very urgent with travellers going out, each one recommending his own vessel. My advice is, See the vessel and enquire the number of passengers to be taken, &c. See my agreement page 20. If you are a single person, before you agree see your berth, whether it be a double or single one. Agree for a berth to yourself, unless you wish to have a bed-fellow, and have a written agreement before you pay any money. If you are not particular in this you may have to repent slighting good advice. Let families agree for a Berth for every two persons at least, whether children or grown persons, never put more than two in a Berth. I am now writing for inexperienced travellers by water.



There are line ships to and from Liverpool and New York. These advertise to go at such a day regularly (if wind and weather permit) throughout the year. These are fast sailing vessels, having skilful officers, and fine accommodations in the cabin : but the steerage accommodations are not always good. Whoever goes in the Steerage should take care in making his agreement ; and in any vessel, when he has chose his berth (or bed place) put his name on it, and get on board and take possession before he pays his fare.

If it be a family going, one at least, while in port, should stay on board to look after the luggage, while others go on shore. If it be a single person, he should endeavour to get acquainted with a civil passenger, that they may aid each other. When a vessel is in port, many are coming and going, and without care articles may be lost.

When people land, and go into the country, they should be careful in shifting their luggage from one place to another. Some travellers have lost valuable articles through want of care.

In 1834, vessels at Liverpool were advertized as follows.

Philadelphia Packets to sail the 20th of every month ;

Collossus. Carroll, Benjamin Morgan, Kensington.

Enquire at the office of W. & J. Brown & Co.

Philadelphia line of Packets, to sail the 8th. of every month:

Susquehanna, Algonquin, Monongehela, Pocahontas.

*W. & J. Brown & Co.*

New York Line of Packets, to sail the 8th of every month:

Sheffield, United States, John Jay, Virginian.

*W. & J. Brown & Co.*

The old Line of Packets for New York, to sail on the 1st and 16th of every month :

Caledonia, Hibernia, Columbus, Europe, South America, Britannia, Orpheus, North America.

Baring, Brothers & Co. in Piazza.

The Line of Packets for New York the 24th of every month :

Roscoe, George Washington, Napoleon, Silas Richards.

Apply at the office of *Cearns, Cary & Co.*

Line of Packets for James' River, Virginia, 1st of each month.

Tally Ho, Caledonia, Harkaway, Jefferson.

*Cearns, Cary & Co.*

Other vessels may be found going out, called transient vessels, that is such as do not go on the same day of the month : but as they can get a freight. I went out in a transient vessel, and returned in a liner (as may be seen in the preceding pages) the accommodation in the steerage of the liner, was by far inferior to the transient vessel I went over in. The traveller is advised to see, and examine closely before he engages a passage. Remember I am now speaking to Steerage passengers. Those who take their passage for Montreal or Quebec should make the best of their way during the summer months up the river St. Lawrence through Lakes Ontario and Erie to the western part of Pennsylvania or Ohio. All that can would do well to go from Liverpool to New York or Philadelphia, and from thence to the west. (See the list of roads.)

Also I advise them to go in the regular American Packet ships, unless they can find a transient vessel that is seaworthy, and has good accommodations, always choosing an American Captain, as they are generally men of honour. Some English Captains have wretchedly used the passengers. (See preceding facts.) To those who may go from Cornwall or Devon, I cannot recommend a better course to Liverpool, than the one I took : nor a better manner of making the agreement from Liverpool to America. It would be advisable for all who intend to settle in the United States to sail directly thither, and not do (as some have ignorantly done) go to the British settlements first, for the following reasons.

1. It is much better to go out in the Spring, that they may have the summer before them to travel into the country, and procure a suitable settlement before Winter.

2. Should they go to Quebec or Montreal, they need

defer their voyage till towards summer, as there is danger in the north of meeting the ice Bergs, (or mountains of ice) or of being prevented by the ice from getting into port.

3. They would not be likely to find an American ship to go thither, beside the additional expence, trouble of moving their luggage from one conveyance to another, and waste of time.

I have heard the sorrowful tales of many, who unadvisedly went that way. But should any one have fallen out with his purse, and wish to be revenged on it, he may reject this advice.

This summer (1834) passengers have gone in one steamer from New York to Albany for half a dollar; but the usual price has been a dollar. From Albany by the Erie Canal, to Ohio, and other western parts for a cent a mile, no board, or two cents and boarded; children half price. They may go over the Lake Erie by steamer, or sloop; the latter is lower fare, but the time depends on the wind. A family with luggage can make an *inclusive* bargain with the captain cheaper in proportion than a single person; and cheapest in a Tow boat from New York to Albany. These are large boats towed by steamers up the River Hudson to Albany, carrying heavy goods, &c.

In winter the canal is frozen, travellers then have to go by land. There is no question of being able to go by water almost any where in the U. S. between the 1st of May and 22nd of Nov.

Passengers, within the above period, can be carried from New York to Philadelphia for a dollar and half, partly by water, and partly by land.

There is water conveyance within land from New York to New Orleans, a distance of about three thousand miles, which it is said can be accomplished in about fifteen or twenty days, for as many dollars. In the same course to the western parts of Pennsylvania, and Ohio in ten days.

This is a country where honest industry is sure to prosper. Some leave their native country dishonourably, go to America, meet the current of a frowning providence

running against them, and then throw the blame on the country, instead of reflecting that the cause of disappointment exists within themselves,—and that “their sin (sooner or later) must find them out.”

Persons should land with money to take them at least four hundred miles. Fifteen or twenty dollars is as little as a person should calculate on.

Dr. Franklin says ;—“There seems to be but three ways of acquiring wealth. The first is by *war*, as the Romans did in plundering their conquered neighbours—that is robbery. The second by *commerce*, which is generally by cheating. The third by agriculture, *the only honest way*, wherein man receiving a real increase of the seed sown, is a kind of continual miracle wrought by the hand of God in his favour, as a reward for his *innocent life and his virtuous industry*.”

May 26th, 1831, The agent of the Welland Canal Company offers to take flour from Cleveland to New York, upwards of seven hundred miles, at a little more than a dollar a barrel, and return freight about the same price.

The price of flour in Ohio this year (1833) three dollars a barrel, at New York about six.

Wheat in Ohio 46—56 cents, Indian corn 25, potatoes 25. Rye 30 cents per bushel.

The Miami Canal (in Ohio) 64 miles in length from Dayton to Cincinnati, is navigable by the first week in March, nearly two months before the western Canal from Albany to Buffalo.

July 26th, 1831. There were sixteen steamers lying in the port of St. Louis, Missouri.

A few years ago wheat in Ohio was a Spanish shilling (or 12½ cents) per bushel, now from 46 to 56 cents since the making Canals, and running of steamers.

It appears that from 1811, when the first steam boat was launched in the United States, (perhaps the first in the world,) to the spring of 1831, there had been employed on those waters four hundred and two steam boats, of which two hundred and twenty were in use last year. No less than sixty steam boats are building or contracted for within the present year.

The number of Steam boats which arrived at New Or-

leans during the year 1830, was one thousand and fifty nine; and one thousand nine hundred and thirty flat boats, many of which came a distance of upwards of two thousand miles.

"The State of Ohio has now within its limits about four hundred miles of navigable canals, constructed at the public expense, and owned by the State, which cost upwards of five millions of dollars.

The population of the city of New York, in 1805, was 75,570,—in 1830, 203,007, and in 1833, they were thought to be near 300,000.

"March 16th, 1831, The average value of country produce received daily in Cincinnati by the Miami Canal is from thirty-eight to forty thousand dollars. Upwards of two thousand barrels of flour arrived there yesterday before two o'clock, which sold by the quantity from the Boats, at from four dollars twelve and half cents, to four dollars twenty-five cents per barrel."

It should be understood the prices of produce vary in the same State, according to the situation, as it may be nearer or farther from the canals or rivers. At Millbrook, near Wooster, Wayne County, Ohio, in 1833 flour was three dollars per barrel, whence they carry it 50, 60, or 70 miles to Cleveland by land, which carriage over soft and hilly roads is costly. In the interior Indian wheat was 25 cents, Buck-wheat 30, potatoes 25, wheat from 46 to 50 per bushel. Barley but rarely seen. Butter 8 cents per pound in winter, summer about 6 cents. Goose 25 cents, Turkey 25 cents, good fowl 6 cents. Apples, dried\* 25 cents per bushel. Green Apples and Peaches, cheap.

In the city of New York flour was 5½, and 6 dollars the barrel. Butter from 16 to 20 cents per pound, beef 5 cents. Best white loaf 4 pounds, 12½ cents, mixed with Indian 4½ pounds, 12½ cents; soft sugar 8 cents per pound. Good Port and Teneriffe Wines from 32 to 50 cents a quart, by retail; cheese from 8 to 15 cents. Potatoes from 31 to 37 cents per bushel, Molasses 6 cents a quart, bacon 7 cents per pound.

\* They rind, quarter, and dry apples. These keep a long while, and are sold in the stores and markets as common as raisins or potatoes.

## CHAP. XXIV.

*Rules, Government, &c. of the United States.*

On arriving at New York, Cabin passengers pay to the Hospital one dollar and half.

Steerage passengers one dollar.

Revenue to the above in 1830, 3,110 Cabin passengers.....D\* 4,665

26,660 Steerage Do. ....26,660=31,325.

Passengers in 1831, 31,739.

*Landed at Quebec in 1830, 24,391. In 1831, 49,062.*

From a publication in New York, is the following extract.

“The positive advantages this country offers to foreigners, may be comprized in a few words.—All are based upon TWO THINGS.

*First.* Plenty of land, cheap and good.

*Secondly.* A cheap and good government.

1. The general government owns three hundred and forty millions, eight hundred and seventy-eight thousand seven hundred and forty-three acres of land.† According to the report of the Committee of the house of Representatives, such as is not disposed of by public auction, is offered at private sale, [at the fixed price,] for a dollar and quarter per acre; the greatest part of which is the best land in the country, and best located in the great Mississippi valley. The land after purchase, is liable to a yearly tax of from one to five cents an acre, according to the state of its improvement: [but this is to be laid out

\* For want of the American sign here, D. Stands for Dollar, C. for Cent.

† Say there are ten Millions of Males, that is men and boys, in Great Britain and Ireland, and each of these have a female partner (which probably would include all the inhabitants) there would be more than thirty-four acres of land for each pair, yet to be sold by the American Government, beside the large tracts of land bought up by Merchants, and other monied men on speculation, to sell again. There is also a great deal of soldiers' lands, who sometimes sell cheap. By this the reader may see how every man woman and child in England, Ireland, Wales, and Scotland, might be accommodated by every pair having 34 acres, or more were they all to go to the United States.

in improvements, within the same State,] for State,\* county, or township improvements.

"The governments apportion, certain parts of every township, (parish) for the establishment and use of free Schools.

2. "A cheap and good government. The whole expences of the general government will not exceed fourteen millions of dollars a year, and the revenue not amounting to a dollar a head on the population, is drawn wholly from the custom houses, and from the sales of public lands.—

"The government is cheap and good in all its branches, purely Representative and elective, protecting the rights of persons, reputation and property, and every post in the country open to every citizen, (the presidential chair excepted,) whose merit and talents can obtain for him the suffrages of his fellow citizens." A native only can be President.

From the Weekly Dispatch, March 27th, 1836.

*" United States Finances.*

"All the estimates made by the Secretary of the Treasury, or by any other person, as to the probable receipts for public lands during the year 1835, have been only about one fourth of the sum actually received. There is at this moment, in the general banks employed by the government, subject to the draft of the Treasurer of the United States, 30,000,000 dollars. From this amount however, there is to be deducted from 5,000,000 to 7,000,000 dollars, for various sums appropriated, but not yet expended. On the other hand, there is to be added to it the stock in the bank of the United States, owned by the government and paid for, say 7,000,000 dollars at par, worth in market about 8,000,000. The result of all which is, that there is in the Treasury an actual surplus in cash over and above all claims against the government, of more than 30,000,000 dollars, and that surplus increasing in a rate unexampled. It is now

\* Each State may be considered, like an English corporation, —has a council or assembly, makes its own bye laws, sends no landtax to the general Government, but lays it out in making roads, canals, Bridges, supporting free schools &c. in its own State, as a corporation in a kingdom, or a kingdom in an empire.

estimated that at the close of the present year, if no appropriations are made beyond the ordinary and usual amount required for the support of the government, there will remain on hand a surplus in cash, on the 1st of January 1837, exceeding 50,000,000 dollars. One item will enable you to form an imperfect idea of the rapidity of this accumulation. It has already been remarked, that in 1835 the proceeds of the public lands amounted to four times the sum at which they were estimated by the Secretary of the Treasury. In January of that year the receipts from that source were about 920,000 dollars. In January of the present year, (1836) they exceed 2,060,000 dollars, and will amount to more than 20,000,000 dollars in the course of the year, being a surplus of from 3,000,000 dollars to 5,000,000, beyond all the ordinary expences of the government, for the year 1836. To this surplus is to be added all the receipts from imports and tonnage. Such a state of prosperity is unexampled in the history of the world. These are the blessings of Republican peace, and good will towards men."

*"Negative advantages, which we as a nation possess over the Old World; out of many we will enumerate a few.*

" 1. No national debt.

" 2. No laws of primogeniture, consequently property becomes more equalized.

" 3. The total absence of game laws.

" 4. No national church establishment, consequently no tithes or church assessments of any kind, nor any of those envyings, and heart burnings, which exist between church-men and dissenters, yet in no country are religious foundations and places of worship more convenient and numerous than here, and clergymen (or preachers) in every section of the country better supported by voluntary subscriptions or donations from those who choose to contribute thereto.

" 5. A standing army not exceeding five thousand six hundred men.

" 6. The right of every citizen to keep and bear arms.

" 7. Very few offences punishable with death,—not more than two or three in scarcely any of the states.



" 8. Penal codes of singular lenity, intended only to protect the peaceable citizen, while morality is enforced by the laws.\*

" 9. Perfect immunity and protection for every one to worship God according to the dictates of his own conscience, when and where he pleases.

" 10. No hereditary rulers or officers.

" 11. No libel law, but only for protecting innocent (not guilty) characters.

" 12. No impressment of sailors for naval services.

" The general government, and that of some individual States of the union, have on sale such immense quantities of good land, that land will continue at moderate prices for ages to come, even in the most thickly inhabited sections of the country : this, with the small amount of taxes required, will keep the price of labour high."

Let the reader consider this latter remark until he comprehends its conclusive force.

" It is fair to estimate the price, throughout the union, of a common labourer, at from seventy five cents to a dollar a day ; and farmers' labourers,† at one hundred and twenty dollars a year board, washing and lodging. Mechanics at from a dollar and quarter to two dollars a day. Labourers on Canals and other public works, from twelve to fifteen dollars a month, and boarded.

" So long as the people who come to this country are under the impression that they can expect only to eat their bread by the ' sweat of their face,' and will go into those parts of the country where they are wanted they will not be disappointed ; as we have Millions of acres of land that will yield, without a particle of manure, one hundred bushels of Indian corn an acre, from

\* No parish priests to persecute faithful ministers of the gospel, who come to warn the wicked, and turn them from their iniquities, and teach them the good ways of the Lord, to do justice love mercy, and to walk humbly with God. Here the gospel has free course to run and be glorified, which is calculated to do more good, and prevent more evil than all human laws ever made, though never so rigorous.

† It is not according to American independence to call a white man or woman *Servant* : but *hired man* or *hired girl*.

four quarts of seed corn.\* A single quart of broom† corn is sufficient seed for an acre. There is no want of profitable employment for capital, in all the various pursuits of civilized society.

"The twenty-four States which compose this union, extend from the twenty-fifth to the forty-seventh degree of N. Latitude; and from the Atlantic to the Pacific ocean. This vast extend of country affords sites for every description of agriculture, commerce, and manufactures; and hence, with such a diversity of climate and soil, arise in part the variety of accounts which have been reported and published respecting this country. Idleness cannot prosper here any more than in other parts of the world. Industry and talent secure certain success. Farmers, manufacturers, mechanics, and labourers find certain and profitable employment; but shopmen, clerks, porters, and indoor male servants will not readily obtain situations. Hired women's wages range from four to seven, eight, or ten dollars a month, and found, according to their capabilities. Professional men, artists, and mechanics of the first grade, will find profitable employment in our large cities; but as lawyers, doctors, shopmen, and clerks obtain their professions and avocations upon such easy terms here, every avenue is full to overflowing, as not more than one out of a hundred but prefers living by the head to the hands; consequently the *Brain* market is amply supplied from Louisiana to Maine.

"At the Ohio Medical College, a student can prosecute, complete his studies, and obtain his diploma of M. D. for one hundred and fifty dollars; two years board and lodging will cost him a dollar a week. At Kenyon College, the board and education of a student is seventy dollars per annum; Grammar scholars sixty dollars.

Premiums are seldom given, even with law students, and never with youths of fourteen or fifteen in counting houses or stores; they on the contrary, generally obtain

\* "The Messrs. Pratts, of Madison County, New York, several years ago raised 170 bushels of corn on an acre. Judge Buel raised 120 bushels to the acre."

† Broom corn is sown for making brooms, it is excellent for the purpose, and much in demand.

from their employers, for the first year, sufficient to find them in clothes, and the second in board and clothing. Boys of fourteen can be apprenticed to any trade for six or seven years, boarded, educated, and allowed sufficient to find them handsomely in clothes and other necessaries. Girls of eight and boys of ten years of age may be apprenticed out, boarded clothed educated and taught trades, girls till eighteen, and boys twenty-one without premium and free of any charge.

“ Broken down tradesmen and decayed gentry make but poor progress in this country ; and unless people can well afford to pay for help they must learn to help themselves, particularly in the interior, where a livelihood is so easily obtained that people are unwilling to enter into service. Those who settle in the country with high Aristocratic notions will soon find out their mistake, and unless disposed to correct themselves will soon become dissatisfied.

“ We shall quote from the New York price current, the present rate of leading articles. When we speak of the prices of commodities, labour, land &c. it must be taken subject to great variations, as only a few miles apart in location will frequently make twenty or thirty per cent difference in prices. The reader should bear this in mind.

“ Provisions and Groceries in New York are, we presume, about half the price they are in London. House rent as high. Most articles of hardware and woollen twenty or thirty per cent higher. Low cotton goods as cheap—fine a little higher. Fuel here is *dear*, in the country *cheap*. At Pittsburg, and in all the coal districts, it is delivered for three cents per bushel. West of the city of Pittsburg, between 38 and 41 degrees of N. Latitude, in the vicinity of Government lands, and in coal districts, the land is cheap and good.

“ The practice of the German and Swiss emigrants is worthy of imitation ; they go immediately from the Havre ships, on their arrival here, on board the Tow-Boats for Albany, to their place of destination in the west, like birds of passage. The Havre Packet ship *Francois* has brought out, within two years, upward of six hundred German and Swiss emigrants, and during that period only a single in-

dividual (a man of property) has returned by that ship to Europe to settle. This information I obtained from the first Officer of the ship Aug. 14, 1832." Englishmen look at this !!!

" We think the western part of the State of Pennsylvania, the whole of the States of Ohio, Indiana, and Illinois, between 38 and 41 N. Latitude, as most desirable for location (but Englishmen need not go beyond Ohio) we consequently exclude the whole of New York State, all the Eastern and Atlantic, the Southern and western Slave States, Michigan, and both upper and lower Canada.

" The city of New York is in latitude 40°. 42'. 43" of N. Latitude, and we have been obliged to keep fires in our parlours from the 22nd Sept. 1831 to the first of July 1832, upwards of nine months, (the last winter, however was unusually long\*) those who settle north of us may well complain of cold winters. It is no unusual thing for farmers in both the Canadas to have their crops of Indian corn, potatoes, beans, pease &c. destroyed by the frost at Midsummer. Buffalo harbour which is South of 43° N. L. was closed with ice up to the 9th of May 1831, and the 30th of April 1832. It commenced snowing there on the 17th. November last and continued to snow for forty-two days in succession, when it was six feet deep. At St. Johns New Brunswick on the 6th June last, they had not experienced one summer's day, or a vestage of vegetable developement.

" Persons in Great Britain, who correspond with their friends in the United States, should send their letters by way of Liverpool or London, directed to go by the first ship to New York, paying the inland postage only ;—the charge to New York [by water] is only six cents. (See in list of the rate of postage.)

" In the western part of the State [N. York] Michigan, and in the Canadas the land is excellent ; but the winters, how long ! Nothing is more conclusive of the preference of the climate and soils we recommend to those more north and south, than the excessive increase of the population of the Western over the other States. The census of the

\* Probably two months longer than it commonly is : but let people know the worst as well as the best.

population of both the Canadas (which have been settled centuries) amounted in January last to only 734,865, while the Western States doubled their population in ten years. The State of Ohio forty-five years ago had scarcely a white family in it, now it exceeds *a million*, and is the fourth State in the union in amount of population. In 1790 it was only three thousand.\* Land may always be obtained there at reasonable prices ; good farms, one half under cultivation, can be bought for five dollars an acre, yielding abundant crops to moderate labour and attention. One half the labour applied to common agriculture in England, will produce thirty bushels of wheat per acre here—judicious culture will produce forty. Potatoes from three to six hundred bushels per acre. Indian corn not unfrequently one hundred bushels, and other crops in the same proportion. Cattle, horses, sheep, and swine increase and thrive remarkably well. All kinds of grain, grass, and other crops, fruit and vegetables. Castor beans yield fifty bushels per. acre, and worth two dollars per bushel. Buck wheat after a crop of wheat or rye the same season. Some fruits which in England are nursed only in hot houses, here are raised in the open fields. The poor here, may in some measure live like the rich in England, with this exception, there many of them have the sour flavour of *other men's* labour in it, here they have the sweet taste of their own industry.

“ We do not recommend to Europeans to locate themselves in wildernesses ; their habits require the proximity and assistance of previous settlers : nor do we recommend them to settle in populous cities. The constant influx of Emigrants into the maritime cities deteriorates the price of labour very materially ; for notwithstanding human labour is the most valuable article this nation possesses, yet it is possible to overstock any one market with it. This is the case at present at New York, and other sea-ports.

“ Emigrations of late have been so excessive, and so many arrive without the means of going into the interior, that

\* As people have gone there to settle, they have informed their friends, by which the richness and beauty of that State being known, have drawn emigrants to it.

much disappointment is experienced in not finding that ready employment on their landing which they anticipated.

“ During the seven years from 1820 to 1827, the whole number of emigrants arriving in the United States, averaged only ten thousand five hundred and sixty per year. Last year there arrived at the port of New York alone thirty-one thousand seven hundred and thirty nine; and at Quebec forty-nine thousand and sixty-two, of whom a large portion foolishly made their way to this city instead of going west. There arrived here (N. York,) in eighteen days of June last seven thousand and thirty-one, and from the first of April to the last of August inclusive thirty-three thousand two hundred and ninety-three.

*To Labourers.*

“ In the western country there is always plenty of employment for almost every body, even in the winter season, which is not to be obtained at all in the Atlantic States when the earth is bound up with frost.

*To Sailors. &c.*

“ Such is the facility of navigating by steam on the western waters, where fuel and provisions are cheap, that merchandise is conveyed from New Orleans to St. Louis, in Missouri, twelve hundred miles (all against the Stream) for seventy cents per hundred weight, and deck passengers for four dollars each. Even at these low rates, many boats clear their first cost in a trip from Pittsburg to New Orleans and back.

“ There were erected in Cincinnati,\* last year, five hundred and five new houses, and nearly as many the two previous years, (the population in 1830 was twenty-six thousand five hundred and seventy three.) There were fourteen steam boats built, measuring in the aggregate two thousand three hundred and thirty tons, and costing one hundred and eighty-four thousand five hundred dollars. The land upon which Cincinnati is built, 640 acres is said to have cost, about forty years ago, 49 dollars,—now some parts of it are said to be worth thirty dollars a foot.

\* A town on the River Ohio.

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## CHAP. XXV.

*Money.*

"The exchange on England is generally favourable for the removal of property to this country, seldom less than 8 or 10 per cent, which can be best effected by investing it in London, through the medium of country banks in the United States, or any New York, Pennsylvania, or Ohio State Funds, as they are generally to be bought at lower prices in Europe than here, independent of the exchange ; for large amounts this is always to be preferred ; besides it has the advantage of bearing Interest all the time of transporting, which others have not. Next to this, Bank of England Post Bills, full weight Sovereigns, or letters of credit from Respectable houses in England to good houses here."

Persons on their arrival here, not bringing out American funded property, should immediately invest all their spare money in government security, or place small amounts in the Savings Bank, which can be drawn out any where, and at any time. They should not purchase any land for many months, nor till they have seen it, and found the title good. Let strangers beware of laying out money on doubtful titles. Emigrants should early understand the different sorts of currency, both of cash and bills.

As to cash, it is chiefly in silver, very little gold being in circulation. If they bring gold they can change it at the money brokers, and this they should do before they go into the country, for very few are to be found there. Sovereigns in New York sell higher some times than at others, generally fourdollars and 76 or 77 cents ; 80 is a high price : but they must be full weight for this.

The cash currency is chiefly Dollars, half Dollars, quarter Dollars, Ten-cent pieces or dismes, Five-cent or half dime, and copper Cents, and Half cents.—

English silver coin is not current, but French and Spanish is ; of the former are

Fivefrank pieces each pass for	94 cents
Spanish Dollars same as U. S.	100
Do. Half Dollars.....	50

Do. Quarter dō. ....	25
Do. Shilling .....	12½
Do. Six-pence .....	6¼

There is a Spanish Sixteen-cent piece which a stranger may take for a quarter dollar, it being about the same diameter, but not quite so thick, and has no pillars on the side reverse to the head : that a stranger may not mistake, Spanish dollars, half dollars, quarter dollars, shillings, and six pences, have pillars on the reverse side. American or U. S. dollars, half dollars, quarter dollars, dismes, and half dismes, have an eagle opposite to the head, or on the reverse side. Five Franks may be taken for dollars without care : but if they inspect them they may see 5 stamped thereon.

An English half penny is current, and passes for a cent, and an English penny goes for no more. I have heard of boys going to passengers on their landing and asking them to change a penny piece, for half pence ; when the stranger comes to pass his penny piece he finds it worth no more than a half penny.

There is some U. S. gold coin, but I do not recollect having seen any. Eagles, half dō. and quarter dō.—An Eagle is ten dollars.

All persons going out to America should get Testimonials before their departure, as it will entitle them to credit. If they bring bills of credit to change for cash, they should consider if they have any person of standing or in the commercial line to identify them, or else they will be disappointed in cashing them, for Bankers are very careful, and refuse such drafts, unless they know the person, or some gentleman or merchant will testify to his identity, lest they should be obtained in some indirect way ; and it is to their credit that they are so guarded.

Strangers should beware what paper money they take, as some Banks are bad, others at a distance ; on the latter there is discount.

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## CHAP. XXVI.

*The following information may be acceptable to persons about to emigrate to the United States, and perhaps also to some others.*

## NATIONAL REGISTER. 1834.

*Government of the United States. Salary.*

	Dollars.
Andrew Jackson, Tennessee, <i>President</i> .....	25,000
Martin Van Buren, New York, <i>Vice President</i> ..	5,000

*Cabinet and heads of departments*

Louis M'Lane, Delaware, Secretary of State ....	6,000
William J. Duane, Pennsylvania, Secretary of the Treasury .....	6,000
Lewis Cass, Ohio, Secretary of war .....	6,000
Levi Woodbury, N. Hampshire, Secretary of the Navy .....	6,000
William T. Barry, Kentucky, Post-Master General	6,000
Roger B. Saney, Maryland, Attorney General ..	3,500

*Department of State,—Edward Livingstone, Secretary.*

Daniel Brent, chief Clerk.....	2,000
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*Patent Office.*

John D. Craig, Superintendent .....	1,500
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*Claims on Denmark.*

George Winchester, of Maryland	} Commissioners.
Jesse Hoyt, of New York	
William J. Duane, of Pennsylvania	
Robert Fulton, of New York.	

*Claims on France.*

George W. Campbell, of Tennessee	} Commissioners.
John R. Hone of Pennsylvania	
Thomas H. Williams, of Mississippi	
John E. Frost, of District of Columbia, <i>Secretary</i>	
John H. Wheeler, of North Carolina, <i>Clerk</i> .	

*Commissioners for fixing the Boundary Line between the United States and Mexico.*

William M'Rea, of North Carolina, <i>Commissioner</i> .
John Donelson, of Tennessee, <i>Surveyor</i> .

**Samuel J. Bayard, Clerk.**

**Treasury Department.—William J. Duane, Secretary.**

	Dollars
Asbury Dickins, Chief Clerk.....	2,000

**Comptrollers.**

**Chief Clerks.**

	Dollars.		
First, Joseph Anderson	3,500	John Laub	1,700
Second, James B. Thornton	3,000	Enoch Reynolds	1,700

**Auditors.**

First, Richard Harrison	3,000	William Parker	1,700
Second, William B. Lewis	3,000	James Eakin	1,700
Third, Peter Hagner	3,000	James Thompson	1,700
Fourth, Amos Kendall	3,000	Thomas H. Gillis	1,700
Fifth, Stephen Pleasanton	3,000	Thomas Mustin	1,700

Virgil Maxey, <i>Solicitor of the Treasury</i> .....	3,500
Nicholas Harper, <i>Chief Clerk</i> .....	1,150
John Campbell, <i>Treasurer</i> .....	3,000
Peter G. Washington, <i>Chief Clerk</i> .....	1,700
Thomas L. Smith, <i>Registerar</i> .....	3,000
Michael Nourse, <i>Chief Clerk</i> .....	1,700

**General Land Office.**

Elijah Hayward, <i>Commissioner</i> .....	3,000
John H. Moore, <i>Chief Clerk</i> .....	1,700

**Commissioners of Insolvency.**

John W. Mulligan,	}	Southern District of New York.
Charles G. De Witt,		
Dominick T. Blake,		

**War Department.—Lewis Cass, Secretary.**

John Robb, Chief Clerk in the Secretary's office	2,000
Lawrence L. Van Vleck, clerk, requisition bureau	1,600
James L. Edwards, principal do. pension do. ..	1,600
William Wordon, do. bounty land do.	1,400

**Office of Indian Affairs.**

Elbert Herring, <i>Commissioner</i> .....	3,000
Daniel Kurtz, <i>Chief Clerk</i> .....	1,400

**General Staff of the Army.**

Major General, Alexander Macomb, *General in chief*.  
 Lieutenant, Samuel Cooper, *Aid-de-camp, 4th Artillery*.

Lieutenant, Abraham Van Buren, *Aid-de-camp 2nd. Infantry.*

Colonel, Roger Jones, *Adjutant General.*

	Dollars.
Brooke Williams, <i>Chief clerk</i> .....	1,150

Edmund P. Gains,	{	Brigadier General, Major Gen. by
		Brevet, commanding Western department, (head quarters Memphis, Tennessee.)

Winfield Scott,	{	Brigadier General, Major Gen. by
		Brevet, commanding Eastern department, (head quarters, city of New York.)

*Engineer Department.*

Brevet Brig. General Charles Gratiot, *chief Engineer.*

Lieutenant, W. H. C. Bartlett, *Assistant.*

Benjamin Fowler, *Clerk* .....

d 1,150.

*Topographical Bureau.*

Brevet, Lieutenant Colonel John J. Albert, *Superintendent.*

Robert Fowler, *Clerk* .....

d 1,150

*Ordnance Department.*

Brevet, Colonel George Bomford, *chief of ordnance.*

William Riddell, *Clerk* .....

d 1,150.

*Quarter Master's Department*

General Thomas S. Jessup, *Quarter Master General.*

Major Trueman Cross, *Quarter master.*

Captain Thomas F. Hunt, *Assistant do.*

William A. Gordon, *Clerk* .....

d 1,250

*Purchasing Department.*

C. Irvine *Commissary General of purchase* ....

3,000

Timothy Banger, *Chief clerk* .....

1,550

*Clothing Department.*

Brevet, Major John Garland, *3rd. Infantry.*

*Pay Department.*

Nathan Towson, *Paymaster General*, .....

2,500

T. P. Andrews, *Paymaster.*

Nathaniel Fry, Junr., *Chief Clerk*, ..... Dollars.  
1,700

*Subsistence Department.*

Brevet Brigadier General Gibson, *Commissary General*.

Major James H. Hook, *Commissary*.

Charles G. Wilcox, *Chief clerk*, ..... 1,350

*Medical Department.*

Joseph Lovell, *Surgeon General*, .... 2,500

John A. Brenton, *Assistant Surgeon, U. S. A.*

Richmond Johnson, *Clerk*, ..... 1,150

*Navy Department.*

Levi Woodbury, *Secretary*.

John Boyle, *Chief clerk*. .... 2,000

*Commissioners of the Navy.*

{ John Rogers, (President of the Board) ..... 3,500

{ Charles Stewart, ..... 3,500

{ Daniel T. Patterson, ..... 3,500

Charles W. Goldsborough, *Secretary*, ..... 2,000

William G. Ridgley, *Chief clerk*, ..... 1,600

*General Post Office Department.*

William T. Barry, *Post Master General*.

Charles K. Gardner, *Senior Assistant Post-*  
*Master General* ..... } 2,500

Selah R. Hobbie, *Assistant Post-Master General*, 2,500

Obadiah B. Brown, *Chief clerk, and Superin-*  
*tendent of the Office of Mail contracts*.... } 1,700

*United States Navy Yards, with the value of stores  
on hand, on the 1st of October, 1832.*

Portsmouth, N. H.	W. H. Crane, Com-	} dollars.	cents,
mandant,	.....		
Boston,	William Bainbridge, ....	1,122,617	79
New York,	Isaac Chauncey,.....	1,494,143	08
Philadelphia,	James Barron, ....	471,646	81
Washington,	Isaac Hull,.....	907,273	37
Norfolk,	Lewis Warrington,.....	1,057,987	82
Pensacola,	Alexander J. Dallas,....	167,269	55

d5,579,917 92

D. C.

The annual compensation allowed to  
the Commandants of Navy Yards . . . . 3,466 75

*United States Military Academy, at West Point,  
Orange County. New York.*

This institution was established in 1802, and is supported by the General Government. The State of New York has ceded to the United States, for the purposes of the Academy, the jurisdiction of 250 acres of land.

*Inspector.*

Brevet Brigadier General Charles Gratiot, Chief Engineer, (ex officio,) inspector of the Military Academy.

*Academic Staff.*

Brevet Lieutenant Colonel Sylvanus Kayer, (corps of Engineers) Superintendent and Commandant.

GENERAL POST OFFICE.

Receipts for postages, from July 1st,  
1831, to July 1st, 1832, is . . . . . d2,258,570 17c.

*Disbursements.*      doll.      c.

Compensation to	}	715,481	68	}	2,266,100	35
Post Masters						
Transportation of						
the Mail . . . . }		1,482,507	22			
Incidental expenses		68,111	45			

Excess of Expense above Revenue . . . . d7,530 01

The Number of Post Offices in the United	}	9205
States, June 30th, 1832, . . . . .		
Increase during the Year . . . . .		

CHAP. XXVII.

*Rates of postage.*

Magazines and Pamphlets, If published periodically, distance not over 100 miles, . . . . . 1½ cent per sheet.

Do. over 100 miles, . . . . . 2½ do.

If not published periodically, distance  
not over 100 miles, . . . . . 4 do.  
over 100 miles, . . . . . 6 do.

*Annual Transportation of the Mail.*

In Stage Coaches 16,222,743 miles, in Steam Boats, 499,301, On horseback and in Sulkies,\* 6,902,977, in all 23,625,021 miles. Post Roads in the United States 104,476 miles, 12,306 of which are in the State of New York.

*Rates of postage.*

One single piece of paper, not exceeding 30 miles, 6 cents

Over 30 and not exceeding 80 miles, .... 10

Over 80 do. 150 do. .... 12½

Over 150 do. 400 do. .... 18½

Over 400 do. .... 25

Letters composed of two pieces of paper are charged with double the above; three pieces with triple, four pieces with quadruple, ditto.

Letters weighing an ounce or more Avoirdupoise, are charged at the rate of quadruple postage per ounce, and in that proportion for a greater weight.

Letters or packages delivered at the same Post Office where they are lodged, are charged one cent postage.

*Ship Letters*, if delivered at the Office where the vessel arrives, pay six cents postage; if sent further by land, two cents more than the land postage. For instance if a letter arrives at New York from England, or any other country, for a person at Honesdale, the postage from New York to Honesdale being 12½ cents, then the whole postage from England, or else where, to the person addressed is only fourteen cents and half; being only two cents for carrying it across the ocean.

*Newspaper postage.*

To any part within the State where it is printed, one cent.

Out of the State, and not above 100 miles the same.

If above 100 miles to any distance, one cent and half: no duty on the printing it; any one may print as free as they print a hand-bill.

\* Sulky is a carriage on a pair of high wheels, room for only one to sit.

The number of post-offices in the United States, June 30th, 1832, was 9,205. Increase during the year, 519.

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## CHAP. XXVIII.

### *Religious and Literary Institutions.*

According to a recent publication, there are 22 Theological Seminaries, with at present (1833) 977 Students, or on an average about 44, with Libraries of nearly 60,000 volumes.

- |                                 |                        |
|---------------------------------|------------------------|
| 4 of these are Congregational.  | 2 Lutheran.            |
| 4 Baptists                      | 1 Evangelical Lutheran |
| 7 Presbyterian                  | 1 Dutch Reformed       |
| 2 Episcopal (church of England) | 1 German Reformed.     |

The largest number of Students, is at Andover, 145.  
 At Princeton, 136.  
 At Hamilton, 129.

The number of Colleges in the United States is 36, one third of which are in New England. There is one near Cincinnati, in Ohio, called *Lane College*, where young men have a privilege to work at a fixed price, and learn also. An acquaintance of mine, a young man that was coach-maker, studied there. A common labourer has six cents an hour, when at work, and Mechanics, twelve and half cents an hour. They work three hours in a day between their studies,—or *perchance studying the same time*, which is far more creditable than to be at a tavern, or a house of *ill fame* between their studies.

The number of Medical Schools is 17, of which 8 are in New England. Total number of professors, 69, of Students, 1522. In the Brunswick School, State of Maine, there are 103. New York City, 188. Fairfield, N. Y. 190. Ohio School, 110. University of Pennsylvania, at Philadelphia, 308.

## CHAP. XXIX.

*Fifth Census of the United States, 1830.*

States.	Whites.	Free Coloured	Slaves.	Total Population.	100 years old and above.	Governors' Salaries.	In English money about
						Dollars.	£ s. d.
<b>EASTERN STATES.</b>							
Maine	398,260	1,171	6	399,437	5	1,500	314 9 4
New Hampshire	268,721	602	5	269,328	15	1,200	272 3 0
Vermont	279,776	881		280,657	14	1,150	261 3 4½
Massachusetts	603,359	7,045	4	610,408	12	3,666	768 10 11
Connecticut	289,603	8,017	25	297,675	20	1,100	230 11 11½
Rhode Island	93,621	3,564	14	97,199	6	400	83 17 1
<b>MIDDLE STATES.</b>							
New York	1,874,187	44,869	76	1,919,132	131	4,000	838 10 10
<i>New Jersey</i> *	300,266	18,303	2,254	321,123	14	2,000	419 5 5
Pennsylvania	1,409,900	37,930	403	1,348,233	130	4,000	838 10 10
Delaware	57,601	15,855	3,292	76,748	38	1,333	279 8 10
<i>Maryland</i>	291,108	52,938	102,994	447,040	262	3,500	733 15 0½
<b>SOUTHERN STATES.</b>							
<i>Virginia</i>	694,300	47,348	469,757	1,211,405	479	3,333	698 14 9½
<i>North Carolina</i>	472,843	19,543	245,601	737,987	304	2,000	419 5 5
<i>South Carolina</i>	257,863	7,921	315,401	581,185	240	3,500	733 15 0½
Georgia	296,806	2,486	217,531	514,823	236	3,000	628 18 8

\* The five States in Italics have their Governors chosen by the Legislature, the other States by the people.



## FIFTH CENSUS OF THE UNITED STATES, 1830. (Continued.)

States	Whites.	Free Coloured.	Slaves.	Total Population.	100 years old and above.	Governors' Salaries.	In English money about
						Dollars.	£ s. d.
<b>WESTERN STATES.</b>							
Ohio	926,311	9,587	6	935,884	42	1,200	272 3 0
Kentucky	517,787	4,917	165,213	687,917	166	2,000	419 5 5
Indiana	939,939	3,692	3	943,634	19	1,000	209 12 8½
Illinois	155,061	1,637	747	157,445	12	1,000	209 12 8½
Missouri	114,795	569	25,091	140,455	51	1,500	314 9 4
<b>SOUTH WESTERN STATES.</b>							
Tennessee	535,746	4,555	141,603	681,904	172	2,000	419 5 5
Louisiana	89,441	10,710	109,588	209,739	125	1,500	314 9 4
Alabama	190,406	1,572	117,549	309,527	87	2,000	419 5 5
Mississippi	70,443	519	65,659	136,621	47	2,500	524 1 9½
<b>TERRITORIES.</b>							
District of Columbia	27,563	6,152	6,119	39,834		President	419 5 5
Michigan	31,346	261	32	31,639	1	2,000	419 5 5
Arkansas	25,671	141	4,576	30,388	7	2,000	524 1 9½
Florida	18,385	844	15,501	34,730		2,500	314 9 4
†Missouri.....						1,500	314 9 4
†Oregon .....							
†North West .....							

† Lately formed.

A TABLE, *shewing the increase of Population in each State from 1820 to 1830.*

Maine		101127	
New Hampshire		28372	
Vermont		44901	
Massachusetts	} EASTERN STATES.	86812	
Connecticut		29463	
Rhode Island		14152	Total 304827
New York		561684	
New Jersey		43284	
Pennsylvania	} MIDDLE DO.	280576	
Delaware		3988	
Maryland		39563	do. 929095
Virginia		120931	
North Carolina	} SOUTHERN DO.	99641	
South Carolina		78737	
Georgia		175578	do. 74887
Ohio		356255	
Kentucky		124527	
Indiana	} WESTERN DO.	194407	
Illinois		134404	
Missouri		7041	do. 816634
Tennessee		262000	
Louisiana	} SOUTH WES. DO.	62168	
Alabama		161351	
Mississippi		22417	do. 507936
Dist. of Columbia		6819	
Michigan	} TERRITORIES.	22202	
Arkansas		16134	do. 45155

- In all the States and those Territories that were then numbered - - - - - } Total increase, 3,078,534

The governors of Territories are appointed by the President and Senate of the United States.

When the population of a Territory amounts to 35,000 it may then be formed into a State.

## CHAP. XXX.

*Remarks on the Currency.*

The English stranger should understand that when he gets to America, and wants to change his money, he will have to go to a Bullion office, or Brokers office as it is called, (as before stated.) English coin will not pass current in the United States, except copper coin. Gold or Bank of England Bills is the most eligible money to carry over. Then it should also be understood the exchange varies according to circumstances. If a vessel is going to England that wants English money to trade with, the Brokers will give more : but if there is no present demand they will fall the price. The least that I ever knew was four dollars and Sixty-two cents for a pound Sterling ; and the most I ever had was four dollars and seventy-seven cents. The general rate of exchange when I was there was four dollars and seventy-five cents,—that is in other words four dollars and three quarters of a dollar. Always remember every dollar all over the States is counted at a hundred cents, and seventy five is always three fourths of a neat hundred, all the world over.

It will doubtless be of considerable service to the person about to go to America to know American Arithmetic before he goes out. Therefore the following tables are set down as examples for his assistance. I count the United States' Arithmetic the easiest in the world.

	D. C.		Cents.
Example.....	20. 30.	Example.....	2030.
	40. 18 $\frac{3}{4}$ .		4018 $\frac{3}{4}$ .
	5. 90 $\frac{1}{4}$ .		590 $\frac{1}{4}$ .
	<hr/>		<hr/>
	66 39.		6639.
Example D. 66. 39 Cents.			

By this the reader may see whatever number of cents the sum is or may be reduced to in working, it is only to cut off two figures to the right hand by a comma which gives the cents, and all the remainder to the left hand is dollars. This is a never failing rule, so that the largest sum may be set in whole numbers by tens, and the answer is given by cutting off two figures to the right, for

there must never be more than two figures in the column for cents.

The Arithmetic is easy to be understood : but the more difficult counting is the exchange ; and that the traveller ought to be well acquainted with as well as to work the Arithmetic of the country. Though at first it may appear difficult, it will come easier by attention and a little practice.

*Example.*

Say 4 dollars and 77 cents is the exchange when the person arrives, I put down

$$\begin{array}{r}
 \text{£} \quad \text{C} \quad \text{£} \\
 \text{If } 1 : 477 : : 20 \\
 \quad \quad 20 \\
 \hline
 95,40
 \end{array}$$

Ans. 95 dollars and 40 cents for every twenty pounds ; and so in proportion for a less or greater sum.

I have in reducing the Salaries of the governors to English currency, reckoned it at four dollars and seventy-seven cents to a pound. As their salaries in England, look small for statesmen's salaries, I have reckoned the money in English currency, at a high rate, as I consider above an average exchange, so that it should not seem as if I wished to make their salaries look as little as I could : but give the outside value ; for during the time I was in the States, I received at that rate but for one single sovereign ; the general exchange being 4D 75 cents.

The American government is a cheap government. Some may think the President's salary is high : but let such think again, what expence he must necessarily be at, in transacting so much business. His table must cost him something considerable, beside other necessary expences.

I have been informed that the Members of Congress when sitting have five dollars a day ; and the Members of the\* *State Assembly* three dollars a day.

Counting the increase of native population, added to

\* The reader should understand every State has its own Assembly, men chosen to meet together to advise for the good of that State. The Congress meet to transact business for all the Union.

the number of emigrants yearly arriving from other countries, (see below) how much the population must have increased since the above census. I saw on a Mount Vernon paper for February 15th, 1833, that the calculation of number of emigrants to the United States the last season was two hundred thousand.

On the same paper an estimate of Capital laid out in 755 Mills, or Manufactories in the year 1831, was 40,616,984 dollars, in which 60,000 persons were employed, on whose wages it was supposed 120,000 lived.

On the same publication was the following curious, riddle-like notice, from a Manufacturer, or other creditor, under the head

#### *Milling.*

The subscriber hath on hand, a quantity of *Bits of paper* with some writing, and a few figures thereon commonly called

#### *Notes and Accounts.*

Which said *Bits* are now held subject to exchange (without toll) for any kind of Merchantable grain, or other good trade,\* or cash according to *contract*. But if not exchanged by the first of March next, will after that period, be all sent to the FLINT MILL without discrimination.

All those whose names may be attached to any of the aforesaid *Bits of paper*, and who are anxious to eat their *Bread toll-free*, unless desirous of a ride through the *tail race*, would do well to present their *Grist*s for exchange, or at any rate come in and shut down the *Head-gate* without delay. John Sherman.

Whoever thinks the Americans dull, stupid, and without wit are much mistaken : but I would that I could say they had all abolished slavery, especially, as in so great measure it is the land of liberty. In New York an anti-slavery society was established to endeavour the total abolition : but still the southern States continue (not bringing any from Africa) but in holding most† of those they have.

\* Trade is barter.

† They had been sending some to *Liberia* in Africa : but it was said to be the overplus that they did not want.

On a Norfolk paper (virginia) for Feb. 11th. 1833 was the advertisement of the elopement of a Female Negro. After describing her person, and dress, her master, (or the tyrant) says,

“ I think it probable she is lurking in the Neighbourhood of Norfolk, as she has relations in that place, and a husband at Mr. Nathaniel Tatem’s in Norfolk county. I will give a reward of five dollars for her apprehension in, or ten if taken out of the County. Edmund Brooke.”

Must not the curse of God rest on such, if it be true, Cursed is he that parteth man and wife?—What God hath joined together let not man put asunder.

I could relate much respecting this abomination, in America, but for swelling my book too large : but let the following suffice for the present. Mrs. Shaw, wife of a respectable shop-keeper in Danville, being one day at our house, related one of those tragical facts so often connected with slavery, which she had from an eye witness.

A gentleman of her acquaintance, one day being in the South took dinner with a Slave holder ; a Negro girl waited at table, and in removing one of the dishes, spilled a little of the gravy, on her mistress’s gown. Her master with his knife immediately cut her throat ! On the visitor’s manifesting much excitement as may be supposed, the other replied, “ Have not I a right to do what I will with my bullocks and horses ? She is as much my property as my bullock or horse.”

What a pity that such a fair and beautiful country should have such disgraceful, horrid and black spot on it. When I have upbraided some of them, what has been their retortive answer ?—“ The English brought them here, and now we do not know what to do with them.”

Had not the English planted them there probably none would have been there to this day : and it is only some of the States now that are what is called Slave States. How much the English will have to account for on account of enslaving mankind will more fully appear another day.

In England, as in America, there are numbers of the inhabitants who utterly abhor the shameful practice : but some of the governing men in both countries, will make many shifts and excuses for filthy gain. “ The tender

mercies of the wicked are cruel." It would be well if such would timely consider that God is able, and that God will sooner or later, call them to an account for their conduct.

# CHAP. XXXI.

## Commerce of the United States.

Annual Statement of the Treasury Department, showing the commerce and Navigation of the United States, for the year ending 30th. September 1832.

### Imports.

	In American vessels	In Foreign vessels	Total.
Value of, subject to spe- cific rate of duty .....	D29,458,823	4,543,609	d34,002,432
Do. ad valorem do. ....	47,944,096	4,833,285	52,777,381
Free of duty, .....	12,895,310	1,354,143	14,249,453
	D90,298,229	10,731,037	101,029,266
Total value of Imports, 1830—31	D 103,191,124	Increase	
Ditto. .... 1829—30	70,876,920	D 32,311,204	

### Exports.

	In American vessels	In Foreign vessels	Total
Domestic Articles.....	D46 9 5 899	16,211,580	63,137,476
Foreign ditto .....	19,214,870	4,824,603	24,039,473
	66,140,760	21,036,183	87,176,943
Total value of exports in 1830—31	D 81,310, 583	D 7,461,073	
Ditto..... 1829—30	73,849, 508		

### Tonnage.

	American Vessels.	Foreign Vessels.
Entered. ....	Tons 949,622	393,038
Cleared .....	947,865	387,505
In 1830—31 entered, .....	922,952	281,948
In 1829—30 entered, .....	967,227	131,900
Register tonnage, as corrected for } 31st December, 1831.....	62,045,194	
Enrolled and Licensed Tonnage.....	53,972,372	
Fishing Vessels.....	10,767,053	

Tons 126,784,619

Register Tonnage employed in the Whale Fishery, included above, 8,231,419. Previous year, register tonnage, 57,647,533. Enrolled and licensed, 51,697,818. fishing vessels, 9,832,287. Total 119,177,638.

*Tonnage of vessels built in 1831*

Registered .....	4,572,088
Enrolled .....	4,024,170

Tons. 8,596,258

In 1830, register tonnage built, 2,124,271; enrolled 3,684,148. Total 5,808,419.

*Imports of some of the principal Manufactures.*

	1831.	1832.
Manufactures of Wool, D.	12,668,028	9,494,485
Do. Cotton D.	16,090,224	11,031,972
Do. Flax and Hemp D.	5,243,294	5,030,573
Do. Silk D.	10,904,399	9,147,712

CHAP. XXXII.

*Mint of the United States.*

PHILADELPHIA.

	Salary.
Samuel Moore, Director .....	2,000
William Findlay, Treasurer .....	1,200
A. Eckfeldt, chief coiner .....	1,500
John Richardson, Assayer .....	1,500
J. Cloud, Melter and Refiner .....	1,500
William Kneas, Engraver .....	1,200

*Coinage in 1832.*

		Dollars.
Half Eagles... gold..	157,487 pieces	787,435
Quarter Eagles gold..	4,400 do.	11,000
Half Dollars.. silver..	4,747,000 do.	2,398,500
Quarter do... do. ..	320,000 do.	80,000
Dismes .. do. ..	522,500 do.	52,250
Half do. .. do. ..	965,000 do.	48,250
Cents .. Copper ..	2,600,000 do.	23,620

Total .....	9,12,387	3,401,055
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*Receipts of the gold coined, viz.*

United States.	From Virginia.....	34,000	
	North Carolina....	458,000	
	South Carolina....	45,000	
	Georgia .....	140,000	
	Tennessee.....	1,000	
		<hr/>	
			678,000
From Mexico, South America } and West Indies .....		50,000	
From Africa .....	28,000		
Not ascertained .....	12,000		120,000
			<hr/>
Total.....			798,000

*Receipts of gold at the Mint from the gold mines of the United States, for various years.*

	Dollars		Dollars
In 1829.....	140,000	In 1831....	520,000
— 1830.....	466,000	— 1832....	678,000
From 1823 to 1829 .....			109,000
			<hr/>
Total.....			1,397,000

The amount received from 1804 to 1823 did not exceed D. 2,500 annually.

*Exports of United States Gold and Silver coin to Foreign countries.*

In 1826....	605,558.	In 1829....	612,886
— 1827....	1,043,584.	— 1830....	937,151
— 1828....	693,037.	— 1831....	2,058,474

## CHAP. XXXIII.

*Bank of the United States.*

CHARTERED IN 1816 FOR 20 YEARS.

Capital D. 35,000,000, of which the United States own 7,000,000.

Nicholas Biddle, <i>President</i> }	Philadelphia.
Samuel Jaudon, <i>Cashier</i> }	

## DIRECTORS.

Samuel Alley of New York,  
 Peter Wager, Philadelphia,  
 John T Sullivan do  
 Hugh M'Eldry, do.  
 Henry G. Gilpin, Baltimore

}

Appointed by the President and Senate of the United States

*Elected by the Stockholders, January, 1833.*

Nicholas Biddle, Richard Willing, Manuel Eyre,  
 Matthew L. Bevan, Ambrose White, John S. Henry,  
 John Sergeant, James C. Fisher, Joshua Lippincott,  
 Charles Chauncey, Matthew Newkirk, Charles, Macalister,  
 and Lawrence Lewis, of *Philadelphia*.

John Potter, of *South Carolina*.

Robert Gilmer and John M' Kim, Junr. of *Maryland*.

John Welles, of *Massachusetts*.

Robert Lenox and John Rathbone Junr. of *New York*

The above is now of very little importance as the charter is ended or nearly so ; and other persons are about to take the management : yet as a matter of history. to some it may be acceptable to know who the men were that gave their country so much trouble by doing what they could to cripple commerce and slander the President, when he wisely refused to renew the charter.

## CHAP. XXXIV.

*Governors of the several United States.*

STATES.	Names.	Term of years.	Expiration of term.
Maine,.....	Samuel E. Smith,	1 .....	Jan. 1834.
New-Hampshire	Samuel Dinsmoor,	1 .....	June 1834.
Vermont, .....	William A. Palmer	1 .....	Oct. 1833.
Massachusetts, .	Levi Lincoln, ....	1 .....	Jan. 1834
Rhode Island, .	Lemuel H. Arnold,	1 .....	May 1833.
Connecticut, ..	John S. Peters, ..	1 .....	May 1833.
New York, ..	William L. Marcy,	2 .....	Jan. 1835.
New Jersey, ..	Elias P. Seely, ..	1 .....	Oct. 1833.
Pennsylvania,..	George Wolf, ....	3 .....	Dec. 1835.
Delaware, ....	Caleb P. Bennett,	4 .....	Jan. 1837.

STATES.	Names.	Term of years.	Expiration of term.
Maryland, ....	James Thomas, ..	1 .....	Jan. 1834.
Virginia, .....	John Floyd, .....	3 .....	Mar. 1834.
North Carolina, ..	David Swain, ....	1 .....	Dec. 1833.
South Carolina, ..	Robert Y. Hayne, ..	2 .....	Dec. 1834.
Georgia, .....	Wilson Lumpkin, ..	2 .....	Nov. 1833.
Ohio, .....	Robert Lucas, ....	2 .....	Dec. 1834.
Kentucky, ....	John Breathitt, ..	4 .....	Sep. 1836.
Tennessee, ....	William Carroll, ..	2 .....	Sep. 1833.
Louisiana, ....	A. B. Roman, ....	4 .....	Jan. 1835.
Alabama, .....	John Gayle, .....	2 .....	Nov. 1833.
Mississippi, ....	Abraham M. Scott, ..	2 .....	Jan. 1834.
Indiana, .....	Noah Noble, .....	3 .....	Dec. 1834.
Illinois, .....	John Reynolds, ..	4 .....	Dec. 1834.
Missouri, .....	Daniel Dunklin, ..	4 .....	Nov. 1836.

### *Territories.*

TERRITORIES.	Names.	Term of years.	Expiration of Term.
Michigan, ....	George P. Porter, ..	3 .....	Feb. 1835.
Florida, .....	William P. Duval, ..	3 .....	April 1834.
Arkansas, ....	John Pope, .....	3 .....	Feb. 1825.
Dis. of Columbia	The President, ....		
Missouri .....			
Oregon .....			
North West....			

### CHAP. XXXV.

#### *Vessels of War of the United States Navy.—1833*

Name and Rate.	Where and when built.	Where employed.
<i>Ships of line.—guns.</i>		
Independence, ..74	Boston .....1814	In ordinary at Boston
Franklin.....74	Philadelphia, 1815	Ditto at New York
Washington ....74	Portsmouth N. H. 1816	Do. at New York
Columbus .....74	Washington ..1819	Do. at Boston
Ohio .....74	New York....1820	Do. at New York
North Carolina..74	Philadelphia..1820	Do. at Gosport
Delaware .....74	Gosport, Virg. 1820	Do. at Gosport
Alabama .....74	.....	On the stocks at Portsmouth N. H.
Vermont.....74	.....	Do. at Boston
Virginia.....71	.....	Do. at Boston
Pennsylvania ..74	.....	Do. at Philadelphia
New York.....74	.....	Do. at Norfolk

Name and Rate.	Where and when built.	Where employed.
<i>Frigates 1st. Class.</i>		
United States ..44	Philadelphia..1797	In Commission Medi- terranean
Constitution ....44	Boston .....1797	In ordinary at Boston
Guerrie,.....44	Philadelphia 1814	Do. at New York.
Java,.....44	Baltimore ..1814	Do. at Norfolk.
Potomac, .....44	Washington..1821	In the Pacific.
Brandy wine, ..44	Washington..1825	In the Mediterranean.
Hudson, .....44	Purchased ..1826	In ordinary, at New York.
Santee, .....44	.....	On the Stocks at Ports- mouth, N. H.
Cumberland,....44	.....	Do. at Boston;
Sabine, .....44	.....	Do. at New York.
Savannah,.....44	.....	Do. at New York.
Raritan,.....44	.....	Do. at Philadelphia.
Columbia,.....44	.....	Do. at Washington.
St. Lawrence, ..44	.....	Do. at Norfolk.
<i>Frigates 2nd Class.</i>		
Constellation, ..36	Baltimore ..1797	In commission Mediter- ranean.
Congress, .....36	Portsmouth, N. H 1799	Receiving ship at Nor- folk.
Macedonian'....36	Captured, ..1812	On the stocks at Nor- folk.
<i>Sloops of War.</i>		
John Adams, ..24	Charleston, S. C. 1799	In commission Mediter- ranean.
Cyane, .....24	Captured, ..1815	In ordinary, at Phila- delphia.
Erie, .....18	Baltimore, ..1813	In ordinary, at Boston.
Ontario,.....18	Baltimore,.. 1813	In ordinary, at Norfolk.
Peacock, .....18	New York,..1813	On the coast of Brazil.
Boston, .....18	Boston, ....1825	In ordinary at Boston
Lexington .....18	New York,..1825	On the coast of Brazil.
Vincennes, ....18	New York,..1826	In ordinary, at Ports- mouth, N. H.
Warren,.....18	Boston, ....1826	On th coast of Brazil.
Natchez, .....18	Norfolk, ....1827	In ordinary, at Norfolk.
Falmouth,.....18	Boston, ....1827	In the Pacific.
Fairfield, .....18	New York,..1828	In ordinary at Norfolk.
Vandalia, .....18	Philadelphia, 1828	In the West Indies,
St. Louis .....18	Washington, 1828	In the West Indies.
Concord, .....18	Portsmouth, 1828	In ordinary, at Ports- mouth, N. H.
<i>Schooners, &amp;c.</i>		
Dolphin, .....12	Philadelphia 1821	In the Pacific.
Grampus, .....12	Washington 1821	In the West Indies.
Porpoise, .....12	Portsmouth..1820	In the West Indies.

Name and Rate	Where and when built.	Where employed.
Shark.....12	Washington..1821	In the West Indies.
Enterprise.....12	New York.. 1831	On the coast of Brazil.
Boxer.....12	Boston..... 1831	On the coast of Brazil.
Experiment ....12	Washington..1831	Chesapeake Bay.
Fox ..... 3	Purchased,..1823	Receiving ship at Balti- more.
Sea Gull (Galliot)	Purchased ..1823	Receiving ship at Phil- adelphi.

### CHAP. XXXVI.

#### *Counties and Townships in the State of New York.*

Out of the twenty-four States and seven Territories, it may be acceptable to the Reader to see a list of the Counties and Townships (another term for parishes) contained in one of the States, New York.

#### SOUTHERN DISTRICT.

New York city and county is divided into fourteen wards.

#### *Putnam County.*

##### TOWNSHIPS.

Carmel, Southeast, Patterson, Kent, Philips.

#### *Kings.—LONG ISLAND.*

Flatbush, Brooklyn, Bushwick, Flatlands, New-utrecht, Gravesend.

#### *Queens.—L. I.*

Oysterhay, Hempstead, Flushing, Newhempstead, Newtown, Jamaica.

#### *Suffolk.—L. I.*

Brookhaven, Southhampton, Easthampton, Smithtown, Southold, Riverhead, Islip, Huntingdon, Shelter Island.

#### *Dutchess.*

Poughkeepsie, Fishkill, Northeast, Amenia, Washington, Stanford, Rheinbeck, Dover, Pawling, Beekman, Clinton, Redhook, Milan, Freedom, Hyde-park, Pine-plains, Pleasant valley, Union vale.

*Westchester.*

Whiteplains, Greensburg, Mount-pleasant, Scarsdale, Newcastle, Cortlandt, Poundridge, Southsalem, North-castle, Harrison, Newrochelle, Rye, Mamaroneck, Yonkers, Yorktown, Pelham, Somers, Westchester, Eastchester, Bedford, Northsalem.

*Richmond.*

Castletown, Southfield, Northfield, Westfield.

*Rockland.*

Clerkstown, Orangetown, Haverstraw, Hampstead.

## MIDDLE DISTRICT.

*Columbia.*

Claverack, Canaan, Hillsdale, Germantown, Hudson, Ghent, Kinderhook, Chatham, Ancram, Clermont, Livingston, Taghkanick, Newlebanon, Austerlitz, Stuyvesant, Copake.

*Delaware.*

Meredrith, Middletown, Franklin, Delhi, Masonville, Harpersfield, Bovina, Andes, Sidney, Stamford, Tompkins, Kortright, Davenport, Roxbury, Walton, Colchester, Hampden, Hancock.

*Schoharie.*

Cobleskill, Carlisle, Broome, Summit, Middleburg, Blenheim, Jefferson, Sharon, Schoharie, Fulton.

*Ulster.*

Kingston, Hurley, Newpaltz, Marlborough, Warwasing, Marbletown, Rochester, Shandaken, Woodstock, Saugerties, Esopus, Shawangunk, Plattekill, Olive.

*Sullivan.*

Thompson, Betnel, Liberty, Rockland, Mamakating, Lumberland, Neversink, Cochection, Fallsburgh.

*Albany.*

The city of Albany is divided into five wards.

## TOWNSHIPS BELONGING.

Watervliet, Guiderland, Westerloo, Cocymans, Rensselaerville, Berne, Bethlehem, Knox.

*Orange.*

Montgomery, Monroe, Minisink, Newburg, Warwick, Cornwall, Deerpark, Goschen, Walkhill, Bloomingrove, New-windsor, Crawford.

*Otsego.*

Middlefield, Burlington, Westford, Newlisbon, Milford, Ostego, Cherryvalley, Unadilla, Edmeston, Worcestor, Richfield, Otsego, Exeter, Springfield, Plainfield, Maryland, Butternuts, Lawrens, Hartwick, Decatur, Pittsfield, Huntsville.

*Greene.*

Catskill, Windham, Lexington, Hunter, Athens, Durham, Cocksackie, Cairo, Greenville, New Baltimore.

*Chenango.*

German, Coventry, Plymouth, Oxford, Sherburne, Guildford, Pharlsalia, Otselic, Greene, New Berlin, Norwich, Macdonough, Symrna, Bainbridge, Columbus, Smithville, Preston, Lincklaen, Pitcher.

## WESTERN AND NORTHERN DISTRICT.

*Onondaga.*

Onondaga, Manlius, Salina, Lysander, Camillus, Pompey, Tully, Otisco, Fabius, Spasford, Marcellus, Cicero, Arkwright, Clay, Elbridge, La Fayette, Van Buren.

*Oswego.*

Hannibal, Granby, Oswego, Mexico, Orwell, Constancia, Richland, Redfield, Williamstown, Scriba, Volney, Newhaven, Albion, Boylston, Hastings, Parish, Sandy Creek.

*Oneida.*

Utica, Deerfield, Paris, Remsen, Floyd, Trenton, Whitestown, Vienna, Boonville, Westmoreland, Vernon, Western, Verona, Rome, Bridgewater, Sangsersfield, Augusta, Florence, Steuben, Lee, Camben, Annsville, Kirkland, Marshall, New Hartford.

*Madison.*

Cazenovia, Brookfield, Nelson, Dernyter, Smithfield, Eaton, Hamilton, Lebanon, Madison, Sullivan, Georgetown, Lenox, Fenner.

*Broome.*

Chenango, Windsor, Union, Lisle, Conklin, Colesville, Sanford, Vestal.

*Cayuga.*

Brutus, Mentz, Cato, Owasco, Aurelias, Sterling, Scipio, Locke, Sempronius, Genoa, Auburn, Conquest, Fleming, Ira, Ledyard, Springport, Venice, Victory.

*Ontario.*

Bloomfield, Bristol, Canadice, Canandaigua, Farmington, Gorham, Hopewell, Manchester, Naples, Phelps, Richmond, Seneca, Victor.

*Tomkins.*

Ulysses, Hector, Groton, Lansing, Dryden, Caroline, Danby, Enfield, Ithaca, Newfield.

*Cortland.*

Homer, Solon, Willett, Harrison, Cincinnatus, Free-town, Scott, Virgil, Preble, Truxton, Cortlandville.

*Allegany.*

Alfred, Angelica, Centerville, Caneadea, Nunda, Pike, Ossian, Friendship, Rushford, Allen, Almond, Andover, Belfast, Birdsall, Boliver, Burns, Churchtract, Cuba, Eagle, Haight, Hume, Independence, Portage, Rushford, Scio.

*Stuben.*

Bath, Painted-post, Dansville, Reading, Pultney, Jersey, Conhocton, Prattsburg, Canisteo, Troupsburg, Wheeler, Howard, Wayne, Addison, Hornellsville, Cameron, Erwin, Greenwood, Hornby, Jasper, Tyrone, Urbana, Woodhull.

*Chautauque.*

Hanover, Portland, Gerry, Ripley, Chautauque, Elli-



cott, Pomfret, Harmony, Carroll, Busti, Charlotte, Cherrycreek, Clymer, Ellery, Ellington, Frenchcreek, Mina, Sheridan, Stockton, Villenova, Westfield.

*Cattaraugus.*

Olean, Greatvalley, Littlevalley, Perrysburg, Ellicottville, Yorkshire, Freedom, Hinsdale, Ashford, Connewango, Coldspring, Frankinville, Farmersville, Lyndon, Machias, Otto, Randolph, Yorkshire.

*Niagara.*

Cambria, Hartland, Lewiston, Lockport, Newfane, Niagara, Pendleton, Porter, Royalton, Somerset, Wilson.

*Tioga.*

Tioga, Elmira, Chemung, Candor, Spencer, Catharine, Cayuta, Barton, Berkshire, Bigflats, Catlin, Erin, Newark, Nichols, Southport, Owego, Veteran.

*Tompkins.*

Caroline, Dryden, Danby, Enfield, Groton, Hector, Ithaca, Lansing, Newfield, Ulysses.

*Genesee.*

Batavia, Elba, Bergen, Bethany, Castile, Alexander, Alabama, Pembroke, Perry, Byron, Sheldon, Bennington, Leroy, Covington, Orangeville, Warsaw, Gainsville, Attica, China, Stafford, Middleburg, Weathersfield.

*Seneca.*

Ovid, Junius, Fayette, Covert, Romulus, Lodi, Waterloo, Senecafalls, Tyre.

*Schenectady.*

The city of Schenectady is divided into four wards.

TOWNSHIPS IN THE COUNTY.

Niskayuna, Princeton, Duaneburg, Rotterdam, Glenville.

*Rensselaer.*—CITY OF TROY.

Stephentown, Greenbush, Pittstown, Sandlake, Schaghticoke, Lansingburg, Schodack, Brunswick, Nas sau, Petersburg, Grafton, Hosick, Berlin.

*Clinton.*

Beekmantown, Mooers, Champlain, Plattsburgh, Peru, Chazy, Saranac.

*Herkimer.*

Columbia, Manheim, Schuyler, Salsbury, Hikomer, Germanflatts, Winfield, Norway, Russia, Newport, Warren, Fairfield, Danube, Litchfield, Frankfort, Starks, Littlefalls, West Brunswick.

*Montgomery.*

Johnstown, Broadasban, Wells, Palatine, Mayfield, Charleston, Canajoharie, Amsterdam, Minden, Oppenheim, Florida, Lakepleasant, Northampton, Hope, Stratford, Ephratah, Glen, Root.

*Lewis.*

Leyden, Harrisburgh, Lowville, Turin, Denmark, Martinsburgh, Pinckney, Watson, Brantingham.

*Franklin.*

Malone, Constable, Chatteaugay, Fort Covington, Dickinson, Bangor, Brandon, Duane, Moira, Westville.

*Essex.*

Crownpoint, Chesterfield, Elizabethtown, Essex, Jay, Keene, Lewis, Moriah, Minerva, Schroon, Ticonderaga, Willsborough, Westport, Wilmington, Newcombe.

*Washington.*

Argyle, Hebron, Whitehall, Whitecreek, Hartford, Salem, Fort Ann, Fort Edward, Granville, Putnam, Jackson, Kingsbury, Eaton, Cambridge, Greenwich, Hampton, Dresden.

*Jefferson.*

Watertown, Rodman, Parmelia, Henderson, Champion, Antwerp, Ellisburgh, Lorraine, Lyme, Brownville, Le Roy, Rutland, Adam, Wilna, Hounsfield, Alexandria, Philadelphia, Orleans.

*Saratoga.*

Milton, Stillwater, Mereau, Providence, Corinth, Edinburgh Northumberland, Hadley, Wilton, Charlton, Sa-

tatoga, Saratoga springs, Ballston, Galway, Concord,  
Malta, Greenfield, Halfmoon, Waterford, Cliftonpark.

*Saint Lawrence.*

Oswegatchie, Hopkinton, Russel, Canton, Gouverneur,  
Pierpont, Madrid, Dekalb, Rossie, Parishville, Lisbon,  
Potsdam, Louisville, Massena, Stockholm, Fowler, Bra-  
sher, De Peyster, Edwards, Hammond, Lawrence, Mor-  
ristown, Norfolk.

*Warren.*

Caldwell, Athol, Queensbury, Bolton, Luzerne, Hague,  
Chester, Warrensburg, Johnsburg.

*Wayne.*

Arcadia, Butler, Galen, Lyons, Macedon, Marion, On-  
tario, Palmyra, Port Bay, Rose, Sodus, Savannah, Wal-  
worth, Williamson, Wolcott.

*Erie.*

Alden, Amherst, Aurora, Boston, Buffalo, Clarence,  
Concord, Colden, Collins, Eden, Erie, Evans, Hamburg,  
Holland, Wales, Sardinia.

*Yates.*

Barrington, Benton, Italy, Jerusalem, Middlesex, Milo,  
Starkey.

*Livingston.*

Avon, Conesus, Caledonia, Geneseo, Groveland, Li-  
vonía, Leicester, Lima, Mount-Morris, Sparta, Spring-  
water, York.

*Monroe.*

Brighton, Clarkson, Chili, Gates, Greece, Henriette,  
Ogden, Mendon, Parma, Penfield, Perrington, Pittsford,  
Riga, Rush, Sweden, Wheatland.

*Orleans.*

Barre, Clarendon, Carlton, Gaines, Murray, Ridge-  
way, Shelby, Yates.

By looking at the foregoing names of Counties and  
Townships, and comparing them with the list of roads,  
the reader may see the propriety of being very particular

in addressing letters, by naming the State, County, and Town, or Township, as so many bear the same name.

It is probable that many letters have been lost in the United States for want of being properly addressed. Emigrants going thither to settle, should remember the above advice when they write to their friends, and set down the full directions.

When letters are not claimed in the United States, they are advertized. This being done, and yet the letters remaining unclaimed, they are sent on to the dead-letter office, at the city of Washington, where officers are appointed to open them. If a valuable enclosure is found, enquiry is made after the owner: if no valuable enclosure, the letters are put into a room in large packs, similar to wool packs; and when the room is about full, they carry them out and burn them. When I was at the said office in 1832, one of the openers informed me that fifty thousand letters came to the dead-letter office in a year!

For want of a list of roads, and routs by water, some strangers have gone many scores or hundreds of miles out of their way. I was informed that some people from England went two hundred miles out of their way. Another coming to me at Bethany, had been about a hundred miles out of his way, who after diligent enquiry had not been able to get proper directions. Another Englishman intending to go from Philadelphia to the neighbourhood of Honesdale, came to New York, nearly a hundred miles farther than he needed had he been furnished with proper directions: and probably many others have met with similar inconvenience. The following list it is hoped will be of considerable help to those travellers who may have it with them.

N. B. The first column of figures shews the distance from the place next before it; and the second column of figures the distance from the first place at the head of the list to that place opposite the number.

For instance, on the road from New York to Honesdale; from Chatham to Morristown is eight miles, and from New York to Morristown 28. &c.

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## CHAP. XXXVII.

*A Table shewing the distances from one place to another.*

From New York to Honesdale,  
and Bethany by Road.

The traveller may go across the  
Ferry to Jersey City or Ho-  
boken. I crossed the river  
at Hoboken Ferry, from  
thence the road is as follows,  
and distances computed.

From New York to Newark, 9	
Newark to Chatham 11	20
Morristown.....	8 28
Newtown.....	28 56
Millford .....	20 76
Williams' Tavern 17	93
Narrows .....	5 98
Honesdale .....	12 110
Bethany .....	3 113

113

From New York to Honesdale,  
by River and Canal.

From New York to Bolton  
(or Kingston point) by } 100  
River .....

From Bolton to Eddyville } 2  
to the Canal.....

By Canal to Honesdale,.. 104

206

By Rail Road to Carbondale, 16

If travellers intend to go to  
Honesdale, Bethany, or Car-  
bondale, by water from New  
York, they should go in the  
Steamer that runs in commu-  
nication with the Delaware and  
Hudson Canal. The fare is  
generally a dollar: but fami-  
lies with luggage can go cheap-  
er by the tow-boats, which go as  
fast as the Steamer, for the  
Steamer tows them.

In 1833 there was an opposi-  
tion, then the fare from New  
York to Albany was half-a-  
dollar. They charge the same

to Kingston point as to Albany,  
From New York to Albany by  
River.

From New York to Haver-	} 30
straw .....	
West Point.....	30
Kingston Point, (Bolton)	40

100

N. B. Here the communica-  
tion opens between the River  
Hudson and the Delaware and  
Hudson Canal, which leads to  
Honesdale, Carbondale, and  
towards Bethany in Pennsyl-  
vania.

From Kingston Point to	} 60
Albany, .....	

From New York to Alba-	} 160
ny, by water .....	

From New York to Albany, by  
road (Mail rout) post road,  
east side of the River.

From New York to Kings-	} 13
bridge.....	

Yonkers ....	4 17
--------------	------

Dobb's Ferry	4 21
--------------	------

Tarry Town..	7 28
--------------	------

Sing Sing....	6 34
---------------	------

Peekskill....	12 46
---------------	-------

Fishkill ....	21 67
---------------	-------

Poughkeepsie	14 81
--------------	-------

Rhenebeck ..	17 98
--------------	-------

Redhook ....	6 104
--------------	-------

Clermont ....	8 112
---------------	-------

Hudson ....	12 124
-------------	--------

Kinderhook..	14 138
--------------	--------

Albany .....	20 158
--------------	--------

From New York to Al-	} 158
bany, by road on the	
east side the River .	

By West side of the Ri-	} 65
ver, from New York	
to Newburg .....	

Albany about.....	95
-------------------	----

160

 This denotes exceeding good quarters.

From New York to Philadel-  
phia.

From New York to  
the City of New  
Brunswick, state  
of New Jersey, by  
water ..... } 40

Fare by Steamer, 1833,  
12½ cents.

State of } Princetown 15 55

N. Jersey. } Trenton .. 10 65

State } Bristol, .. 10 75

of } Cornwall Inn 6 81

Pennsyl- } Frankfort . 9 90

vania. } Philadelphia 5 95

From New York to }  
Philadelphia .... } 95

Fare always in 1833, 1½  
dollar.

From Philadelphia to Pitts-  
burg on the Ohio River.

From Philadelphia to the }  
Admiral Warren Inn } 15

Downing's Inn 10 25

Mc. Cleland's do. 17 42

City of LANCASTER, }  
commonly called } 16 58

Old Lancaster.... } 12 70

Mountjoy ..... 12 70

Elizabeth town . 6 76

Middle town .. 9 58

Higher spire .. 4 89

Harrisburgh, the state  
town where the As-  
sembly men sit, in-  
stead of Philadel-  
phia..... } 6 95

Mechanicsburg 8 103

Carlisle ..... 10 113

Shippingsburg.. 20 133

By the three Mountain  
Road.

Strasburg..... 30 163

Fanfsburg ..... 8 171

Sprout's Tavern .. 29 200

Bloody Run .... 12 212

Bedford, Ce. town 7 219

Jamesvill ..... 14 233

Sumerst ..... 25 258

Donegal ..... 14 272

Mount-pleasant .. 9 281

Pittsburg..... 38 319

319

N.B. All the way from Phil-  
adelphia to Pittsburg is in the  
State of Pennsylvania.

From New York to New Bruns-  
wick in New Jersey by land,  
35 miles.

From New York to }  
Newark .... } 9

Elizabethtown.. 6 15

Bridgetown .... 6 21

Woodbridge .. 4 25

City of New Bruns- }  
wick ..... } 10

35

From New York to Phila-  
delphia ..... } 95

From Philadelphia to }  
Pittsburg ..... } 319

From Pittsburg to Wooster the  
County town of Wayne, in  
the State of Ohio.

To Economy, (the }  
German Colony set- } 18  
tled by Rupp.)

Bearer Co. town..... 10 28

Fereful..... 10 38

Little Beaver ..... 3 41

West Union..... 3 44

New Leghorn Co. town 13 57

New Garden ..... 10 67

New Alexander..... 4 71

Paris..... 11 82

Strasburg ..... 6 88

Canton Co. town..... 5 93

Massillon ..... 8 101

Brookfield ..... 2½ 103½

Greenville ..... 2½ 106

Dover ..... 4½ 110½

Wooster ..... 14

From Pittsburg in }  
Pennsylvania to } 124 ½  
Wooster in the State  
of Ohio..... }

From Pittsburg to Detroit.		Chillicothe	6
From do. to Warren	77		
Cleveland....	54 131	From Zanesville to }	64
Huron .....	47 178	Chillicothe .. }	
Sanduskey ..	36 214	From Bethany to Wooster,	
Fort Meigs ..	32 246	and Zanesville, in Ohio, by	
River Raisin	39 285	road.	
Detroit.....	36 321	From Bethany to }	8
		Canaan .... }	
From Pittsburg to }	321	Carbondale ..	8 16
Detroit .....		Wilebers Inn .	4 20
From Pittsburg to Wheeling in		Wilkesbarre ..	29 49
the State of Virginia, and		Nauticoke....	7 56
county of Ohio.		Berwick ....	18 74
From Pittsburg to Can- }	18	Bloomsburg ..	12 86
non'sburg .....		N.B. There are three roads	
— Washington in }	7 25	from Bloomsburg to Bellfont.	
Pennsylvania }		I have travelled all three and	
— Mc. Crackers....	10 35	prefer the middle road, through	
— Alexandra in }	7 42	Moorsburg, &c.	
Pennsylvania }		From Bloomsburg to }	6 92
— Reefers .....	10 52	to the Globe Tavern }	
— Wheeling in Ohio	6	Moorsburg ..	10 102
		Lewisburg....	9 111*
From 'Pittsburg to }	58	Buffalo Inn ..	4 115
Wheeling.....		Yoltmanstown.	5 120
From Wheeling to Zanesville,		Hartlestown ..	5 125
where is the office for enter-		'A Tavern at the East }	7 132
ing lands bought of the go-		end of the Narrows }	
vernment in Ohio.		Through the Narrows }	7 139
From Wheeling to }	10	to Liberty Mill.. }	
St. Clairsville }		Aaronsburg....	5 144
Mac Donalds ..	7 17	Millaim .....	1 145
Enslow .....	9 26	Old Fort.....	11 156
Wherry's Brand	8 34	Femalee's Tavern	2 158
Smiths .....	5 39	Bellfont .....	10 168
Bramer's .....	5 44	Phillipsburg ..	28 196
Wills Creek ....	6 50	Franklin on the Alle-	100,296
Spears .....	8 58	gany river .... }	
Morrisons .....	4 64	Mercer .....	24 390
Browns .....	5 67	Sharon .....	14 334
Zanesville.....	9	To the boundry line }	
		between Pennsyl-	1 335
From Wheeling to }	76	vani and Ohio .. }	
Zanesville .. }		Brookfield in Ohio	3 338
From Zanesville to Chillicothe.		Youngstown ....	11 349
To Beards....	12	Canfield .....	9 358
Canways ....	10 22	Salem .....	10 368
New Lancaster	8 30	Georgetown ....	9 377
Purdeys ....	11 41	New Alexander..	4 381
Craigs .....	11 52	Canton.....	21 402
Mc. Coys ....	6 58	Massillon.....	9 411

\* Lewisturg by some is called *Terry's Town*, and by others *Derr's Town*, from Lewis *Terr*, which the Germans pronounce *Derr*.

Greenville ..	5	416
Wooster ....	17	433
Danville ....	32	465
Zanesville ..	40	

505

From Wooster, in Wayne County, Ohio, to Mount Vernon, county town of Knox county.

From Wooster to }	5	
Franklin township }		
Reeves Mill.....	3	8
Nashville.....	9	17
South ford of the }	14	31
Mohacan river }		
Danville .....	3	14
Mount Vernon, }		
Co. Town of }	15	
Knox County }		

49

N. B. From Nashville to Danville by the South ford is 14 miles; but by the North ford only 9. The latter may be passed when the water is low: but when high, it is advisable to go the South road.

If the traveller wished to go the North road from Bloom to Bellfont, it is as follows:—

From Bloomsburg to }	11	
Jerseytown .....		
Pennsburg .....	15	26
William's Port ..	13	39
Newbury .....	3½	42½
Shantytown.....	3½	46
Jerseyshore .....	8	54
Brig Island Ferry	10	64
Milhall.....	6	70
Bellfont .....	20	

90

It is a hilly road to the North.

There is another road to the South, from Bloomsburg to Lewisburg by way of Northumberland. I have travelled all three roads, and prefer the middle one; yet for the sake of those who may have business that way, I will set it down.

From Bloomsburg to }		
Danville, in Penn- }	8	
sylvania .....		
Northumberland.....	12	20
Hope & Anchor Tavern	5	25
Lewisburg .....	3	28

28

From Quebec to Mon- }	180	
treah by water .... }		
Prescott by do....	180	360
Over Lake Ontario }		
to Niagara town by }	200	560
Steamer .....		
By road to Buffalo ..	35	

595

From Albany to Buffalo by Canal.

To West Troy....	7	
Lower Aqueduct .	7	14
Upper do. ....	12	26
Rotterdam .....	13	39
Amsterdam (town)	7	46
Caughnawaga....	11	57
Spoker's Basin ..	9	66
Canajoharia.....	3	69
Fortplain ..(town)	3	72
Indian Castle ....	11	83
Littlefalls ..(town)	5	88
Kirkmer upper }	8	96
Bridge .....		
Frankfort (N.York)	4	100
Utica city 11,000	10	110
Whiteborough....	4	114
Rome .....	11	125
New London ....	7	132
Canastota.....	14	146
Chattenango ....	8	154
Manlius .....	8	162
Syracuse .....	9	171
Bellisle .....	6	177
Canton (N. York)	8	185
Jordan .....	6	191
Centreport .....	7	198
Montezuma or }		
Lakeport.... }	8	206

At Montezuma is a branch Canal to Cayuga Lake, South.

Clyde .....	11	217
Lyons .....	9	226

R



Lockville.....	6 232
Newark - - - -	1 233
Port Gibson - -	3 236
Palmyra - (town)	5 241
Macedon - - - -	7 248
Perrington - - -	1 249
Fairport - - - -	3 252
Bushnel's Basin -	2 254
Pittsford - - - -	3 257
ROCHESTER - (city)	10 267
Spencer's Basin -	10 277
Oden - - - - -	2 279
Adam's Basin - -	3 282
Cooley's Basin -	3 285
Holly - - - - -	5 290
Brookport - - - -	2 292
Murry - - - - -	2 294
Albion or Newport	8 302
Medina - - - - -	10 312
Middleport - - -	6 318
Reynold's Basin -	4 322
Lockport (6 locks)	8 330
Pendleton - - - -	7 337
Atkins - - - - -	8 345
Ransom Creek - -	1 346
Tonawanta - - - -	3 349
From this place turns off a road to Niagara Falls, eleven miles.	
From Tonawanta to }	8 357
Blackrock - - - -	
Buffalo - - - - -	3 360
From Buffalo to }	
Cleveland over Lake	190
Erie .....	
From Cleveland another Canal goes W. }	65
to Massillon.....	
Coshocton & Roscoe ..	70
The two latter towns are one on each side the Canal and River Muskingum. There the Mongehela, and Tuscorora join, and form the river Mus- kingum. The Canal runs on far west.	
From Roscoe to Dres- }	17
den by road .....	
Zanesville .....	14
At Zanesville the Licking	

falls into the Muskingum, which being joined by the Hockhoking, Siota, and Alleghany rivers form the Ohio river, whose waters run to New Orleans, and empty themselves into the Gulf of Mexico.

From N. York to Albany 160

Buffaloe ..... 360

Cleveland, by lake 190

By Canal to Coshocton 135

Zanesville ..... 31

876

From New York to Zanesville  
by water, 876.

On the North branch of the Susquehanna river near Wilksbarre is a Canal on to Northumberland. At Northumberland the North and West branches of the Susquehanna meet. Within the angle, stands the town, from whence a branch of the Canal is cut towards Lewisburg, Milton, &c. the main line of the Canal going on by the river to Harrisburg, Middleburg, Reading, &c. to Philadelphia. At Reading there is another branch to Pottsville by the river Schuylkill, crossing from Port Clinton, by rail-road to Tomauqua, and from thence by Stage Coach five miles to *Mont Junk* coal work; from thence over the inclined plane railroad down the mountain to *Mont Junk* village to the river Lehi, where another Canal begins and reaches to the river Delaware at Easton, and on through the State of New Jersey to Newark opposite N. York, across, on the other side the river Hudson.

From Cleveland, on Lake Erie,  
to Zanesville by road

From Cleveland to } 3

Brooklyn..... }

Strongsville ..... 15 18

Brunswick .....	3	21	Avery's do. ....	4	29½
Medina Co. town .	7	28	New Milford ....	3	32½
Guilford .....	9	37	Great Bend .....	6½	39
Jackson .....	4	41	This is a bend in the		
Matthew's Tavern	3	44	North branch of the		
Wooster Co. Town	8	52	Susquehanna river.		
Loudensville ....	17	69	Chenango Point }	16	55
Danville .....	15	84	or Binghampton }		
N. B. There are two roads			Union .....	8	63
from Danville to Zanesville			East Owego.....	8	71
used according to the wea-			Owego .....	6	77
ther; the valley road when			Ithaca .....	29	106
the waters are low, and the			Lake Cayuga ....	2	108
mountain road when they			†Over the Lake ..	40	148
are high.			To Montezuma ..	7	155
From Danville at the			At the North end of the		
junction of the Mo-			Lake is a bridge over		
hecán & Owl creek }	11		the outlet a mile and 12		
Dresden .....	15		yards long.		
Zanesville .....	14		From the bridge to }		
From Danville to }	40		Montezuma .....		
Zanesville .... }			155		

No town, nor scarcely what can be called a village all the way to Dresden, nor do I recollect seeing more than one or two Taverns all the way. Mr. Walter Turner, a short time from England, had bought about 3,000 acres south of the junction of the Mohican and Owl Creek, and was preparing for the building a town on the road to Coshocton.

From Cleveland to Coshocton on the Canal, a cent and a half a mile, without board, and not including luggage.

From Niagara town 8 persons and 1100 lb. of luggage was taken for six dollars. I merely set this down as some guide to strangers: but often fares differ in course of years and change of circumstances.

From Bethany by land to the Erie Canal to Montezuma. To Mount Pleasant . 12 Bellmont ..... 1 13 Sweet's Tavern .. 12½ 25½

By road or Canal this leads to the Erie Canal, from thence the traveller may go to Albany or Buffalo.

Fare on the Erie Canal in 1833, a cent a mile, or two cents and include board.

From New York to Albany in Tow boat and include luggage a dollar a head.

Families go cheaper than a single person, 10 went from Albany to Buffalo for 33 dollars, and twenty two hundred weight of luggage included. Over Lake Erie, two dollars and half a head by Steamer. By the Schooner 10 went for 8 dollars; and if a fair good breeze, the latter goes nearly as fast as the former. From Quebec to Montreal by Steamer, 6s. (English) a head, including luggage. A sovereign in Canada, passes for twenty four shillings. My advice is to all, go to New York.

†Fare a dollar in 1833.

**A List of the Post Towns on the main road from the City of New York, to Brewster's in the State of Maine, with their various distances.**

From New York {to }	8	
Haarlam Bridge.. }		
East Chester .....	12	20
New Rochelle....	4	24
Rye .....	5	29
Stamford .....	13	42
Norwalk .....	10	52
Fairfield .....	12	64
Stratford .....	8	72
Milford.....	3	75
New-Haven ....	11	86
Wallingford ....	12	98
Middletown.....	15	113
Wethersfield ....	10	123
Hartford .....	4	127
Suffield.....	10	137
Springfields.....	18	155
Brookfield .....	83	238
Worcester .....	21	259
Boston .....	48	307
Lynn.....	14	321
Salem .....	4	325
Beverly - - - -	2	337
Inswich - - - -	10	337
Newbury Port }	12	349
(Mass.) . . . }		
Plymouth (N. H.)	22	371
York- - - - -	10	381
Wells - - - - -	20	401
Bideford - - - -	10	411
Portland - - - -	18	429
North Yarmouth -	14	443
Brunswick - - - -	17	460
Bath - - - - -	12	472
Wiscasset - - - -	13	485
Newcastle - - - -	10	495
Waldsborough- -	10	505
Warren - - - - -	12	517
Thomaston - - - -	8	525
Camden - - - - -	8	533
Duck Tra - - - -	8	541
Belfast - - - - -	12	553
Prospect- - - - -	12	565
Penobscot - - - -	4	569
Castine - - - - -	4	573
Bluehill- - - - -	13	586
Trenton - - - - -	10	596

Sullivan- - - -	12	608
Goldsboro' - - -	12	620
Naraguages - - -	16	636
Columbia - - - -	15	651
Chandler's River -	9	660
Machias - - - - -	8	668
Brewster's (Maine)	40	

708

**Post Towns on the main Road, from the City of New York, to St. Mary's in Georgia.**

From New York to New-ark in New Jersey, .. }	9	
Elizabethtown .....	6	15
Bridgetown .....	6	21
Woodbridge .....	4	25
New Brunswick.....	10	35
Princeton.....	15	50
Trenton .....	10	60
The Delaware Bridge .	1	61
Bristol, in Pennsylvania	9	70
PH ILADELPHIA .....	20	90
Chester .....	15	105
Wilmington .....	13	118
Newport .....	3	121
Christiana .....	6	127
Elkton, in Maryland, .	12	139
Charleston .....	10	140
Havre de Grace .....	4	144
Hartford .....	12	156
BALTIMORE .....	25	181
Bladensburg .....	38	219
WASHINGTON .....	4	223
Georgetown .....	2	225
Alexander in the Dis- trict of Columba }	7	232
Colchester .....	16	248
Dumfries .....	10	258
Falmouth (Vir.).....	25	331
Fredericksburg .....	1	284
Bowling Green .....	22	306
Hanover Court House.	25	331
Richmond .....	23	354
Osborne's .....	15	369
Petersburg .....	10	379
Halifax (N. Carolina)	75	454
Tarburg .....	37	491
Smithfield .....	60	551
Fayetteville.....	50	601
Lumberton .....	32	633
Cheran (S. Carolina) .	52	685

Camden .....	52	737
Columbia.....	35	772
Edgefield.....	60	832
Augusta in Georgia ..	25	857
Wayneburgh .....	37	894
Louisville .....	25	919
SAVANNAH.....	100	1019
Newport .....	34	1053
St Mary's .....	95	

1148

By Road from Albany to Buffalo.

From Albany to }	15	
Schenectady .. }		
Amsterdam ....	15	30
Caughnawaga..	10	40
Palatine Bridge	12	52
Little Falls ....	21	73
Herkimer.....	7	80
Utica .....	16	96
Manchester....	9	105
Vernon.....	8	113
Oneida.....	5	118
Lenox .....	7	125
Sullivan .....	5	130
Manlius .....	6	136
Jamesville ....	5	141
Onondaga Court }	7	148
House .....		
Marcellas.....	8	156
Skaneateles ....	6	162
Auburn.....	7	169
Cayuga bridge..	9	178
Seneca falls....	3	181
Waterloo .....	4	185
Geneva.....	7	192
*Canandaigua..	16	208
East Bloomfield	9	217
West Bloomfield	5	222
Lima.....	4	226
Avon(East Vil- }	5	231
lage)..... }		
Avon Post Office	2	233
Caledonia ....	8	241
Leroy .....	6	247
Batavia.....	11	258
Pembroke ....	14	272
Clarence .....	8	280
Williamsville ..	8	288

\* See next column.

Buffalo .....

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From Buffalo to Erie in Pennsylvania by the Road.

From Buffalo to Ham- }	14	
burgh .....		
Cattaraugus..	16	30
Fredenia ....	15	45
Westfield ....	15	60
Erie .....	30	90

From Erie to Cleveland 103

From Erie to Pittsburg 130

From Albany to Saratoga Springs, Lake George, and Whitehall, by road.

From Albany to Troy .	6	
Waterford ....	5	11
Mechanicsville .	8	19
Saratoga springs	7	26
Sandyhill .....	19	45
Lake George ..	13	58
Whitehall ....	3	

61

Form New York to Geneva.

From N. York to Newark	9	
Chatham ....	11	29
Morristown..	8	28
Newtown....	28	56
Millford ..	20	76
Tafton .....	22	98
Canaan ....	15	113
Montrose ....	34	147
Owego .....	30	177
Ithaca .....	29	206
Geneva.....	45	

251

From Buffalo to Niagara }

Falls .....

From the Falls to Lewiston 7

28

From Albany to Niagara Falls by Road.

From Albany to *Canah- }	208	
daigua .....		
Mendon .....	16	224

\* See preceding route.

Pittsford .....	6 230	Baltimore.....	16
Rochester ....	8 238		<u>81</u>
Clarkson .....	18 256	From Baltimore to the city of	
Oak Orchard ..	22 278	Washington.	
Lewiston ....	40 318	Bladingsburg ....	38
Niagara Falls ..	7	WASHINGTON ....	<u>4</u>
	<u>325</u>		42
From Albany to Rochester,		From Washington	
through Cherry Valley.		through Middle-	
From Albany to Guild-		brook, Point Plea-	
erland .....	14	sant, Clarkstown,	
State Bridge -	12 26	and Newmarket,	
Cherry Valley	26 52	to Libertytown ..	49
Little Lakes -	10 62		
Bridgewater -	20 82	Mechanicsburg ....	8 48
Madison -	14 96	Taneytown .....	7 55
Cazenovia -	12 108	Gatesburgh.....	13 68
Manlius -	12 120	Petersburgh.....	14 82
Syracuse -	7 127	Larrows Tavern....	5 87
Elbridge -	15 142	Dills Tavern .....	3 90
Weeds Port -	6 148	Shaffers, or Shep-	
Montezuma -	9 157	herd'stown ..	5 95
Lyons -	17 174	Harrisburg .....	<u>8</u>
Palmyra -	14 188		103
Pittsford -	15 203		
Rochester -	8		
	<u>211</u>		
From Rochester to Buffalo by		It should be understood, as	
Road.		there are no mile posts these	
From Rochester to		are computed miles. Sometimes	
Batavia - - -	36	the people can calculate pretty	
Buffalo - - -	<u>40</u>	near; that is, when they run	
	76	parallel with the townships.	
From Shippingsburg in Penn-		The townships (parishes) being	
sylvania to Baltimore.		laid out five miles square, or	
By the pine road to		six miles square, become a	
the Greenwood	11	good rule for calculation.	
Tavern .....		From Harrisburg to Reading	
Showerbath Inn ....	3 14	by canal	
Gen. Washington Inn	3 17	To Middletown about..	10
Gatesburgh.....	10 27	Lebanon .....	20 30
Two Taverns .....	5 32	Mayerstown.....	7 37
Littlestown .....	5 37	Reading .....	<u>30</u>
Line between Penn-			67
sylvania & Maryland	2 39	From Reading to PortClinton	
Westminster ....	10 49	by canal	
Horner's Inn ....	9 58	To little Pottsville ..	12
Raister's Town ..	7 65	To Port Clinton ....	<u>14</u>
			26

From Portclinton to Mont Junk by rail road &c.		Port Clinton - - -	28
From Portclinton to } Tomaqua, on rail road }	20		138
Mont Junk coal work } by road . . . . . }	6	Another Route by the road, through the Wind Gap.*	
Mont Junk village... }	9 35	From Honesdale to }	25
	35	Drinkers Turnpike }	18
From Mont Jhunk to Eas- ton by road.	35	Pleasant valley }	7
By canal to Gnattan- hatten . . . . . }	4	Forks, where the North and South }	4
River (Lehi) gap -	7 11	roads divide . }	16
Bethlehem - - -	21 32	Windgap . . .	12
Easton - - -	14 46	Cherryvill . . .	10
		Cootestown . . .	16
		Portclinton . . .	98
From Mont Junk } village to Easton }	46	From Reading in Pennsylvania by road to Honesdale.	
by canal . . .		From Easton to Wind }	12
By canal from Easton }		Gap . . . . . }	60
to Newark nearly }	100	To Canaan Corner .	10
opposite New York }		Honesdale . . .	82
through New Jersey,			
about - - - }		From Brooklyn to Ja- }	12
Here the Lehi falls }		maica on Long Island }	20 32
into the Delaware }	90	Jericho - - - -	12 44
and is navigable to }		Commack - - - -	13 57
Philadelphia about }		Smithtown Millspond -	3 60
From Honesdale to Port Clin- ton, by Postville coal works, by road.		Stonybrook - - - -	60
From Honesdale to }			
Carbondale - }	16	To the upper end of }	60
Wilksbarre - - }	31	the Island about - }	
Berwick - - - }	24		
Catawiss, either by }		L. I. in length about	120
road or canal - }	16		
Pottsville by road .	28		

## CHAP. XXXVIII.

*An extract of the late Tariff, or Custom House duties on Goods im-  
ported in the United States of America.*

Angora wool, or hair (or Camel's hair) . . . free

\* *An opening between the blue Mountains.*

	per D. Cent.
Animals imported for breed .....	free
otherwise .....	free
Oil .....	free
Anvils .....	per lb. 2
Apparel, wearing and other personal bag- }	free
gage in actual use .....	
— otherwise .....	per cent 50
Arms, fire .....	30
side .....	25
Arrow root .....	free
Augurs .....	per cent 25
Axes .....	30
Baises .....	sq. yard 16
Balsams, medicinal .....	free
Bed spreads, or covers made of scraps of }	25
printed Calicoes sewed together. .pr. cent }	
— Ticking, Linen .....	25
Binder's boards .....	per lb. 3
Bitters .....	free
Black, Frankfort .....	free
Lamp .....	per cent 15
Ivory .....	free
Lead .....	free
Lead pencils .....	per cent 25
Blacking .....	free
Blacksmiths' Hammers and Sledges .. per lb.	2½
Blankets, woollen blankets the value of }	
which at the place when exported shall }	5
not exceed 75 cents each . . . per cent }	
— all other .....	25
Bleaching powder .....	free
Bleached and unbleached linens from 31st }	free
Dec. 1833, to 30th June 1842, . . . }	
Block Tin .....	free
Bombazins and Bombazets .....	per cent 10
Books, blank .....	30
All printed previous to 1775 - Vol.	4
Cloths, all, milled and fulled, known by }	
the name of Plains, Kerseys, and Ken- }	50
all Cottons - - - pr. ct. }	
Summer worsted stuff goods - - -	free
When composed in part of cotton pr. ct.	50

	per D. Cent.
Coal.....	per bushel 6
Coffee Mills.....	pr. ct. 25
Cotton Manufactures of.....	25
Crapes .....	free
Cubicas stuff goods.....	free
Cutlery .....	pr. ct. 25
Damasks (French) silk .....	free
Linen table cloths .....	free
Dowlas (flax).....	free
Drawing paper .....	lb. 17
Pencils hair .....	free
Drawings and paintings .....	free
Drugs for composing dyes .....	free
Drugs medicinal, not otherwise enumerated	free
Dulisk - - - - -	free
Dutch Pink - - - - -	free
Earthenware - - - - -	pr. ct. 20
Emery flour of - - - - -	free
Engravings . . . . .	free
Books of . . . . .	free
Epsom salts . . . . .	lb. 4
Everlastings Worsted stuffs . . . . .	free
Feathers for beds . . . . .	pr. ct. 15
Felts or hat bodies made wholly or in part } of wool . . . . . each }	15
Files, iron or steel . . . . .	pr. ct. 25
Filtering stones . . . . .	free
Flannels . . . . .	square yard 16
Flax . . . . .	free
Flemish tacks not exceeding 16 oz. to } the M. . . . . M. }	5
Exceeding 16 oz. to the M... lb.	5
Flints . . . . .	free
Floor cloths, stamped, printed or painted } square. yard. }	43
Matting usually made of flags } or other material . . . . . pr. ct. }	5
Flour sulphur . . . . .	free
French chalk . . . . .	free
Green . . . . .	free



	per D. Cent.
Frames or sticks for umbrellas or para- } sols .....pr. ct. }	25
Frocks Guernsey, and already made ..	50
Frying pans .....	25
Garden seeds .....	free
Gauze thread - - - - - pr. ct.	25
Gimblets - - - - -	25
Ginger - - - - -	free
Glasses looking, with paper or wood frames } - - - - - pr. ct. }	20
Do. do. black, quickened - - -	free
Spy . . . . . pr. ct.	25
Glazier's diamonds . . . . .	12½
Globes . . . . .	25
Gloves cotton . . . . .	25
Leather . . . . .	30
Worsted or woolen . . . . .	25
Goat's hair . . . . .	free
Gold beaters' size and moulds . . . . .	free
Leaf . . . . . pr. ct.	15
Watches and parts thereof . . . . .	12½
Gouges . . . . .	25
Gowns ready made . . . . .	50
Grass cloth . . . . .	free
Gum Arabac, lack and senegal . . . . .	free
Gunpowder . . . . . lb.	8
Guns, fowling pieces . . . . . pr. ct.	30
Haarlem oil . . . . .	free
Hafts for awls and other tools . . . . . pr. ct.	25
Handkerchiefs, linen . . . . .	25
Hangings paper . . . . .	40
Hardware not otherwise enumerated	25
Horn tips and manufactures of . . . . .	free
Horses . . . . .	free
Hose Angora, and cotton . . . . . pr. ct.	25
Silk if beyond the Cape of Good Hope	10
from any other place . . . . .	5
Thread, woolen or worsted . . . . .	25
Implements of Trade of persons arriving to settle	free
Ink .....	free
Kendal Cotton..... per ct.	50

	per D.	Cent.
Kerseys .....		50
Knitting Needles .....		25
Knives Cutting .....		30
Paper, wholly of Ivory or Tortoise shell		free
Lastings (worsted Stuff) .....		free
If mixed with cotton pay a woollen duty.		
Lawns, Linen Cambric .....		free
Leghorn Hats or Bonnets .....	per cent	30
Linen not made up bleached and unbleached		free
The following are meant by bleached and unbleached,		
Brown Holland, Brown Rolls or Heeden, Cholets,		
Bretagnes, Brelefeld, Creas, Cassarillos, Dowlas,		
Platillas, Irish and German Sheeting, Warendorps.		
Linen Black and other dyed .....	per cent	25
Bed Ticking.....		25
Cambrics .....		free
Napkins.....		free
Table Cloths .....		free
Thread .....	per cent	25
Lustres silk and worsted .....		free
Medicated cloth, or plaster cloth.....		free
Mill Stones, .....		free
Mode.....		free
Mohair or Angora Wool .....		free
Moreens, stuff goods .....		free
Music printed in sheets, or bound .....		free
Manuscript .....		free
Nails, headed bills, or sparrow bills	per lb.	1
Nankeen paper (wrapping) .....		3
Nankeens direct from China.....	per cent	20
Nankeens linen .....		free
Needles, bent, packing, darning, Glovers',	}	free
Netting, Shoemakers', Saddlers', sack,		
Yarn, Tambouring, and all other similar		
ones .....		
Norwich Crapes .....		free
Oatmeal .....		free
Oats .....	bushel	10
Oil cloth carpeting denominated patent }	sq. yd. }	43
floor cloth .....		
Of other kinds .....	sq. yd.	12½

	per	D. Cent.
Old Brass, Copper or Pewter, only fit to be re-manufactured .....	}	free
Ore Metallic .....		free
Paints not otherwise enumerated .....		free
Water colours in boxes .....		free
Palmetto Plat (Bermuda straw) ....	pr. ct.	30
Paper folio and quarter post of all kinds ..	lb.	20
Foolscap, all drawing and writing....		17
Printing, Copperplate and Stainers ..		10
Sheathing, binders' and box boards, and wrapping of all kinds, including paper like that in which blue Nankens are generally imported	} lb.	3
All other, viz ;—Fuller's boards, Pressing boards, sand paper, visiting cards, and glass paper.....		
All manufactures of, not otherwise enumerated .....		free
Coloured, such as is used for lining book covers, for ornamental boxes, card racks, &c.....	} lb.	15
Hangings .....		
Boxes .....	pr. ct.	40
Boxes .....		15
Parasols of whatever materials made ..		25
Sticks or frames for .....		25
Parchment .....		25
Paris White.....	lb.	1
Pasteboard .....		15
Patent adhesive felt .....		free
Peas .....		free
Penknives .....	pr. ct.	25
Perfumery Bottles and fancy vials not exceeding the capacity of 4 oz. each, gross	} 2	50
Ditto, exceeding 4 oz. and not exceeding 16 oz.		
Perfumed or Fancy Shaving and other soap .....	} per cent	15
Personal baggage in actual use.....		
Pewter, all manufactures of, not otherwise specified, or of which Pewter is a component material .....	} pr. ct.	25
Old, fit only to be re-manufactured		
		free

	per D. Cent.
Pink—Dutch—Root—Rose—Saucers	free
Pins .....	free
Pincases, Ivory or paper .....	free
Metal .....	pr. ct. 25
Pipes China .....	20
Clay .....	free
Plaids worsted .....	free
Plains .....	pr. ct. 50
Plaitings of straw .....	30
Planes carpenters.....	25
Plants .....	free
Plaster cloth, and court plaster.....	free
Plaster of Paris, and all manufactures of	free
Plated saddlery of all descriptions ....	pr. ct. 30
Plate gold or silver .....	12½
Plated metal except saddlery.....	25
Of silver wire .....	5
Wares of all kinds, not otherwise } specified.....	} 25
Platillas, linen .....	free
Platina, and do wire.....	free
Pats, all kinds for making hats or bonnets	pr. ct. 30
Plush, wool.....	50
Pocket books, of leather, with silver locks } and mountings of greater value than } the leather to pay - - - }	} 15
Of leather with other locks } and mountings of greater value than } the leather to pay - - - }	} 25
Wholly of leather, or of which } leather is the chief value - - }	} 30
Polished steel saddlery of all descriptions	pr. ct. 30
Pomatum - - - - -	pr. ct. 15
Pongees from beyond the Cape of Good Hope	10
From any other place - - -	free
Poplins, silk and worsted - - -	free
Poppy oil - - - - -	free
Porcelain - - - - -	-pr. ct. 20
Porphyry - - - - -	free
Potatoes - - - - -	per bushel 10
Pots, copper - - - - -	-pr. ct. 25
Earthenware - - - - -	20

	per D.	Cent.
Iron cast - - - - -	- pr. lb.	1½
Tin - - - - -	- pr. ct.	25
Printing Ink - - - - -	-	free
Types - - - - -	- pr. ct.	25
Paper - - - - -	-	10
Prunella - - - - -	-	free
Shoes and Slippers -	per pair	25
Purses, steel, iron or plated -	- pr. ct.	25
Others if without metal clasps according to the materials.		
But if with metal clasps -		25
Quills, prepared or manufactured -		15
Otherwise - - - - -		free
Rags of any kind of cloth - -		free
Rag stones - - - - -		free
Rattans unmanufactured .....		free
Rattinets .....		free
Razors.....	pr. ct.	25
Cases, paper .....		free
Leather .....	pr. ct.	30
Wood .....		25
Strops.....		30
Ready made clothing .....		50
Root Arrow .....		free
Rugs woolen .....	pr. ct.	50
Runners for umbrellas, brass, plated, or } composition .....		25
Russia sheeting .....		15
Sarsnets .....		free
Satins .....		free
Sealingwax.....		free
Seed, garden, medicinal, and for dying ..		free
Sewing silk .....	pr. ct.	25
Shawls, morino, made of wool .....	pr. ct.	50
Cashmere of camel, or goat's hair		15
Lace thread or cotton .....		12½
Silk—and silk and worsted .....		free
Shoes, for children of No. 10 and under in } size stick .....	pair }	15
Grown persons .....		25

	per D. Cent.
Shovels of Iron or steel . . . . .pr. ct.	30
Silk and worsted shawls . . . . .	free
All manufactures of, or of which it shall be a component material, except sewing silk, or from beyond Cape of Good Hope }	free
Size, burnishing gold . . . . .	free
Slates, cyphering . . . . .pr. ct.	25
Pencils for . . . . .	free
Snuff . . . . .pr. lb.	12
Sparrowbills cast . . . . .	1
Spectacles, set in copper, iron or steel, gilt } or plated . . . . .pr. ct. }	25
in gold or silver . . . . .	12½
in tortoise shell . . . . .	20
Sponges . . . . .	free
Square wire for umbrella stretchers . .pr. ct.	12
Sticks or frames for umbrellas and parasols	25
Stockings, Angora, or cotton . . . . .	25
Silk, from beyond cape of Good } Hope . . . . . }	10
From any other place . . . . .	free
Woollen or worsted . . . . .pr. ct.	25
Straw bonnets or hats . . . . .	30
Stuff goods, worsted . . . . .	free
Table cloths, linen . . . . .	free
Woollen . . . . .pr. ct.	50
Tapes, cotton or linen . . . . .	25
Tapiocha, and Barbadoes tar . . . . .	free
Tartan plaids . . . . .	free
Teas of all kinds imported from China, or } other places, east of the Cape of Good Hope } in vessels of the United States . . . . . }	free
Telescopes and thermometers . . . . .pr. ct.	25
Thimbles, brass or steel . . . . .	25
Gold or silver . . . . .	12½
Ivory . . . . .	free
Ticklingburgs (cotton bagging) . . . . .pr. ct.	15
Timepieces . . . . .	25
Tin blocks, pigs or bars . . . . .	free
Tin foil, tagger, plates, sheets, granulated } and powered . . . . . }	free

	per D. Cent.
Tinned saddlery, common of all descriptions - - - pr. ct. }	10
Tips, for umbrellas or parasols, brass or plated - - - - }	25
Bone, horn, or ivory - - - -	free
Tippets and muffs of fur, as millinary - pr. ct.	25
Toiletinett, silk and worsted - - - -	free
Wool and cotton - - - pr. ct.	50
Tools and implements of trade, of persons arriving - - - }	free
Tooth brushes - - - - pr. ct.	25
Powder - - - -	15
Tortoise shell, and all manufactures of - -	free
Turkey oil stones - - - -	free
Twist, flax or hemp - - - pr. ct.	25
Silk - - - -	40
Worsted - - - -	50
Types for printing, (old or new) -	25
Umbrellas and parasols - - - -	25
Unbleached linens - - - -	free
Valentias (see toiletinett) - - - -	-
Venice turpentine - - - -	free
Vices - - - - pr. ct.	30
Watches and parts thereof - - - -	12½
Wearing apparel in actual use - - - -	free
Wildbores, worsted stuff - - - -	free
Wool, unmanufactured, the value whereof at the place of exportation shall not exceed 8 cents per pound - - - }	free
Worsted stuff goods - - - -	free
Shawls - - - -	free
And silk - - - -	free
Zinc in blocks, or manufactured into sheets, nails, &c. - - - }	free

# CHAP. XXXIX.

*Relative to the Tariff,*

## AN ACT REGULATING SHIPS, AND VESSELS.

“Sec. 1. *Be it enacted by the Senate and House of*

*Representatives of the United States of America in Congress Assembled*, that, if the Master or other person on board of any ship or vessel, owned in the whole or in part by a citizen of the United States, or the Territories thereof, or by a subject or subjects, citizen or citizens, of any foreign country, shall after the first day of January next, take on board of such ship or vessel, at any foreign port or place, or shall bring or convey into the United States, or the Territories thereof, from any foreign port or place; or shall carry, convey, or transport, from the United States or the Territories thereof, to any foreign port or place, a greater number of passengers than two for every FIVE tons of such ship or vessel, according to customhouse measurement, every such Master, or other person so offending, and the owner, or owners of such ship or vessel, shall *severally* forfeit and pay to the United States, the sum of one hundred and fifty dollars for each and every passenger so taken on board of such ship or vessel, over and above the aforesaid number of two to every five tons of such ship or vessel, to be recovered by suit, in any circuit or district court of the United States, where the said vessel may arrive, or where the owner or owners aforesaid, may reside: *provided nevertheless*, that nothing in this act shall be taken to apply to the complement of men usually and ordinarily employed in navigating such ship or vessel.

“ Sec. 2. *And be it further enacted*, that if the number of passengers so taken on board of any ship or vessel as aforesaid, or conveyed or brought into the United States, or transported therefrom as aforesaid, shall exceed the said proportion of two to every five tons of such ship or vessel by the number of twenty passengers, in the whole, every such ship or vessel shall be deemed and taken to be forfeited to the United States, and shall be prosecuted and distributed in the same manner in which the forfeitures and penalties are recovered and disturbed under the provisions of the act, entitled “ an act to regulate the collection of duties on imports and tonnage.”

“ Sec. 3. *And be it further enacted*, that every ship or vessel bound on a voyage from the United States to any port on the continent of Europe, at the time of leav-



ing the last port whence such ship or vessel shall sail, shall have on board, well secured under deck, at least sixty gallons of water, one hundred pounds of salted provisions, one gallon of vinegar, and one hundred pounds of wholesome ship bread for each and every passenger on board such ship or vessel, over and above such other provisions, stores, and live stock, as may be put on board by such master or passenger for their use, or that of the crew of such ship or vessel ; and in like proportion for a shorter or longer voyage ; and if the passengers, on board of such ship or vessel in which the proportion of provisions herein directed shall not have been provided, shall at any time be put on short allowance, in water, flesh, vinegar, or bread, during any voyage aforesaid, the master and owner of such ship, or vessel, shall severally pay to each and every passenger who shall have been put on short allowance as aforesaid, the sum of three dollars for each and every day they may have been on such short allowance, to be recovered in the same manner as seamen's wages are or may be recovered.

“ Sec. 4. *And be it further enacted*, that the Captain or Master of any ship or vessel arriving in the United States or any of the Territories thereof from any foreign place whatever, at the same time that he delivers a manifest of the cargo ; and if there be no cargo, then at the time of making report or entry of the ship or vessel pursuant to the existing laws of the United States, shall also deliver and report to the collector of the district in which such ship or vessel shall arrive, a list or manifest of all the passengers taken on board of the said ship or vessel at any foreign port or place ; in which list or manifest it shall be the duty of the said master to designate, particularly, the age, sex, and occupation of the said passengers, respectively ; the country to which they severally belong, and that of which it is their intention to become inhabitants ; and shall further set forth whether any, and what number have died on the voyage ; which report and manifest shall be sworn to by the said Master, in the same manner as is directed by the existing laws of the United States, in relation to the manifest of the cargo ;

and that the refusal or neglect of the Master aforesaid to comply with the provisions of this section, shall incur the same penalties, disabilities and forfeitures, as are at present provided for a refusal or neglect to report and deliver a manifest of the cargo aforesaid.

“Sec. 5. *And be it further enacted*, that each and every collector of the customs, to whom such manifest or list of passengers as aforesaid shall be delivered, shall, quarter yearly, return copies thereof to the Secretary of State of the United States, by whom statements of the same shall be laid before Congress at each and every session.

H. CLAY, *Speaker of the house of Representatives.*

J. BARBOUR, *President of the Senate.*

“Approved March 2nd, 1819.

“By the first Section of the Act of Congress March 2nd, 1833, it is to be observed that, from and after the 31st of December, 1833, in all cases where the duties on merchandise shall exceed twenty per centum on the value thereof, one tenth part of such excess shall be deducted. From and after 31st December 1835, another tenth part thereof shall be deducted. From and after the 31st December 1837 another tenth.

“From and after 31st of December, 1839, another tenth.

“From and after 31st December 1841, one half of the residue of such excess shall be deducted.

“From and after the 30th of June 1842, the other half shall be deducted.

*Example,*

for the readers better understanding the above act.

	D.	D.	C.
Duty of goods value 1,000 at 50 per cent is	500	00	
1,000 at 20 per cent is	200	00	

---

Excess 300 dollars. . . . 300 00

One tenth of this excess is D. 30, which deducted from D. 500, leaves D. 470, as the duty on D. 1,000, at 50 per cent, from 31st of December 1833, to 31st December, 1835.

"From the 31st. of December 1833, to the 30th of June 1842 shall be admitted to enter free of duty, to wit, Bleached and unbleached linens, table linens, linen napkins, linen cambrics, worsted stuff goods, shawls, and other manufactures of silk and worsted, manufactures of silk, or of which silk shall be the component material of chief value, coming from this side the Cape of Good Hope, except sewing silk.

"*From and after* the 30th of June 1842 shall the following goods be admitted to entry free from duty, to wit, Indigo, quicksilver, sulphur, crude saltpetre, grindstones, refined borax, emery, opium, tin in plates, and sheets, Gum Arabic, Gum Senegal, Lac dye, Madder, Madder root, nuts and berries used in dying, Saffron, Turmeric, Wood or Pastal Aloes, Ambergris, Burgundy pitch, Cochineal, Chamomile flowers. Coriander seed, Catsup, chalk, Coculus indicus, horn plates for lanthorns, Ox horns, other horns and tips, India rubber, manufactured Ivory, Juniper berries, musk, nuts of all kinds, Oil of Juniper, unmanufactured rattans, and reeds, Tortoise shell, tin foil, Shellac, vegetables used principally in dying and composing dyes, weld, and all articles employed chiefly for dying, (except allum, copperas, bichromate of potash, prussiate of potash, chromate of potash, and nitrate of lead, aqua fortis and tartaric acids. And all imports on which the first section of the aforesaid act may operate, and all articles now admitted to entry from duty, or paying less duty than twenty per centum *ad valorem*, before the said thirtieth day of June 1842, from and after that day may be admitted to entry, subject to such duty not exceeding 20 per cent. *ad valorem*, as shall be provided for by law.)"

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#### CHAP. XL.

*Price of shoes, directions how to reckon money, barber's motto, remarks on the genius of the inhabitants, and some of their customs.*

The intelligent reader need not be again told that personal luggage is all free of duty, nevertheless in that case I would by no means advise the traveller to carry more shoes than absolutely necessary for his journey : because

shoes in the United States are much cheaper than in England. What price they are in the Canadas I know not, there they may be dearer : but in the States they are so much cheaper than in England, that, had there been no duty, it would be a good speculation to bring shoes from the States to England to sell. Some going to the States are by the sound of things ignorantly carried away into error ; and so erroneously write to their friends. Some write how excessively dear shoes are ; perhaps twelve or thirteen shillings a pair for men's shoes. All true : but it should be considered, that their currency is about double, according to the Englishman's term *shillings*, whereas an American would say a dollar and half instead of twelve shillings, or a dollar and sixty two and half cents instead of thirteen shillings. The reader may see in the table of coins that they have no such coin of their own as *shillings*. They have Spanish *half quarter dollars*, or twelve and half cent pieces, which are about as much larger than a Spanish six and quarter cent piece, as an English shilling is larger than a sixpenny piece ; and some English call one sixpence, and the other shilling. And some Americans accommodate themselves to the Englishman's ignorance, and call the one a New York shilling, and the other sixpence. By this the Americans, and English traders there, have discovered a source of fraudulent gain. By calling a cent a penny, and twelve and half cent piece a shilling, in shops, taverns &c. they knowing the Englishman counts twelve pence to complete a shilling, they take the twelve and half cent piece for only twelve cents, so that by that means the buyer loses four cents on every dollar of that coin, as they count eight of those shillings (or  $12\frac{1}{2}$ ) pieces to a dollar, which makes exactly a hundred cents, which is a dollar all through the States.

I think the best pair of shoes I ever owned, I bought in Pennsylvania for a dollar and half (in the Englishman's erroneous language twelve shillings) which was about six shillings English money, as I found the exchange at the Custom house at Liverpool, where I could get only four shillings for a dollar.

In the city of New York, I bought a pair of pumps in June 1833, for a dollar and quarter, about 5s. English,

which I have now on my feet (Dec. 1835) in no bad state, and likely to last me half a year longer, though they have had much wear. By this the reader may judge how dear shoes are in the States.

The Americans are sharp witted traders, especially the Yankees (or New England men) and have no objections, to adopt the name of a shilling; instead of saying twelve and half cents, to please the Englishman, and gain half cent by it too. Said one of them, "The Americans are sharp shooters." This was a *double entendre*. Some of them are close shavers too. Whether the following barber's motto, which I saw in the Ohio be a *double entendre* I cannot determine.

In trimming hair it wanteth taste,  
To suit the person and the face,  
And scraping chins, that tender part,  
To do with ease, requires art.

With scissors *sharp*, and razor *keen*,  
'Tis I can scrape your faces clean ;  
And last of all, to serve you well,  
Will from your clothes the dust expel,

Or if his purse is encumbered with yellow or white dust, there are those to be found that will help him out.

Since my return from the United States some of my acquaintances have desired to be informed of the general character or genius of the Americans. It should be remembered that the country is inhabited by a mixture of persons from many of the nations of Europe ; and that each brings with him something of his native genius. The New England States, are chiefly inhabited by English, the descendants from the puritans : they are what is called *Yankees*. Some English people unacquainted with America, apply the term indiscriminately to the inhabitants of all the States ; but it should always be confined to the New Englanders, and applied to none else. I enquired into the meaning of the word *Yankee* ; and was told that it was (as aforementioned) an Indian word, signifying *cheat* ; and if report be true they deserve the name. Whoever has any dealings with a Yankee, should be as much on his guard as if he were dealing with

a Dutchman, (Hollander\*) and in dealing with a Dutchman should be as much on his guard as if he were dealing with a Jew. As to the English I need not describe them to Englishmen; some of them good citizens, others the scum of England.

The Irish protestants, are much the same as in Ireland, a hospitable, generous, noble-minded people. The poor Irish papists, will drink, swear, fight, and sometimes steal.

The Danes and Swedes, that I was acquainted with, seemed much alike, being sober, well behaved, industrious people. I was much more among the Germans; I travelled probably a hundred miles or more among them,—to sum up all in a few words, it appeared to me there were ninety-nine out of a hundred of them upright and honourable in their dealings. I had no idea before, that the Germans so far exceeded the rest of mankind. From my heart, as a people, I believe them to be the greatest ornaments to human nature of any people on earth. A pamphlet might be written on them alone,—for sobriety, industry, plainness of dress, simplicity of manners, hospitality, integrity, honesty and fidelity in dealing,—and piety.

I think our elders, if they were determined to have a king, acted wisely to go to Germany for one; I do not know where they could have gone better.

The Scotch, I think much the same as in Europe; they know how to keep the doors and purses well shut.

Though that foul blot, *slavery* lies on the Southern States, some of the other States have formed an Anti-slavery society in order to abolish it; and have sent out a news-paper called the *Emancipator*, to arouse the humane feelings of their fellow citizens to join in the effort.

The intelligent reader may see that whenever he speaks of the Americans, he should particularize what part of them he means, for tyranny cannot be truly charged on all of them. Accommodations for travellers are generally good. One essential accommodation is a good bed, in travelling; and in this the Americans excel all I ever met

\* In America they call Germans *Dutch* as well as *Hollanders*, one being high Dutch, the other low Dutch; though perhaps scarcely any two nations are more unlike.

with, in England, Norman Isles, Wales, or Ireland. In public and private houses the beds are excellent. Great care is taken in drying them well, and keeping them clean. I travelled in the country nearly three years, and do not recollect seeing a flea, or mark of one, during the time I was there. Their praise for good beds deserves to go through the earth for an example to other countries. In England a man in the winter is in danger of his life, at either a public or private house, by being put into a damp bed : but I saw no such danger in America. They well dry the bed as well as the bed clothes, and keep it very clean and sweet.

A female rarely ever lights a man to bed ; a boy or man is sent with the candle, and to shew the stranger his bed-room.\* Nor do females stand in the Bar-room at Taverns. Scarcely ever do we see men tipping in public houses. If a person wants any thing to drink he goes into a tavern, pays for his liquor, drinks and departs without sitting down. If he calls for a glass of beer or cider, a glass (generally a rummer or tumbler) is filled. If he calls for a glass of wine or spirits, the Bar-keeper sets the decanter and such glass, as afore said, before him to help himself. A jug of cold water stands on the counter for him to mix with his liquor if he chooses. He has to pay three cents for one drink †. When a person has used a glass, the Bar-keeper rinses it in a vessel of water kept by the counter for that purpose, before another person uses it.

The people are generally mild and civil : out of a sea-port town it is a rare thing to hear an oath sworn, the sacred NAME mentioned lightly, or to see a drunken man ; and very seldom did I hear profane language, or see drunkenness in New York, Baltimore, or Philadelphia, which I believe are the three largest maritime towns in the Union.

Much respect is shewn to religion. Ministers of all de-

\* Before the boy leaves the room, the stranger should see if a useful vessel is there. I recollect at one Tavern where I slept, a man slept in the same room ; and on looking under the bed, and not finding what I wanted, he said, " You can lift the sash."

† That is what he helps himself to at one time.

nominations are exempt from turnpike toll all the week round. Congregations come soberly to places of worship, and soberly return. All authorised preachers and Justices of the peace marry any hour of the day, and at what house the couple may appoint. The person who marries the couple is allowed two weeks to return the certificate to the proper Office to be recorded.

They carry themselves gentle towards their cattle, seldom are they seen to whip or strike their cattle unmercifully in their work. They commonly plough with one yoke of Oxen, and also with one pair of horses, without a driver, the long reins over the ploughman's neck or in his hand, if it be horses, and if it be oxen he has a little whip to command them. They give salt to horses, oxen, cows, and sheep, about two or three times in a week. By this means, they are very tame, and tractable. Not only the farmers, but coachmen also are merciful in driving, like men in their senses, who think that cattle have feelings as well as men, and are seldom seen to use the whip. The stage waggoners have a pole like a coach between the hind horses. On the left hand wheel-horse is placed a saddle for the driver to ride on, who holds long reins, rides and drives the fore horses. The stage waggoners have an old but odd custom, and to Europeans a strange one: at night when they stop at a Tavern they tie their horses to the pole of the waggon to eat their fodder, and let them remain all night. They carry a manger at the end of the waggon for the horses to eat their corn in. This manger is made to lie firm on the pole of the waggon. On the pole is a staple, and at a certain distance a hole. In the manger at one end is a tongue of iron suited to the staple, and towards the other end of the manger is a bolt of iron to suit the hole; the tongue is thrust into the staple and the bolt goes down into the hole, and the manger is firmly fixed. The horses are tied on each side, a good supply of Indian corn put into the manger, and hay on each side the pole on the ground. Though it may seem hard usage the horses look well. As the Indian wheat is of a hot nature, this in winter may repel the cold. The same horses go from Philadelphia to



Pittsburg, more than three hundred miles, and return, and probably are in no stable during the journey.

When horses or carriages meet, each one takes the right side of the road, opposite to those in England who take the left side of the road. Large bridges are generally covered over head like the roof of a house ; on the bridge are four roads, two for foot people and two for carriages, with hollow timber work between. By this means neither foot people, nor horses, nor carriages ever meet, they only pass each other, for by all taking the right hand side of the bridge they are sure not to meet, though at the same time through the hollow timbers they can see and speak to each other.

Having given the reader some account of that part of the country which fell under my notice, and to him who intends to emigrate thither some advice relative to taking his passage, it may be useful also to give some advice as to taking provision by the way. With regard to the latter subject two things are to be considered, namely the quantity and the quality. As to the quantity, my advice is, take in eight weeks' stock, as it is better leave than lack ; for if you leave, it will save buying so much. Bread and potatoes are the chief necessary articles, some will probably like to take some flesh or fish or both, or flour. As to the kind or quality of provision, it is as the person may like or be able to afford. Some may choose wine, spirits, beer, cider, fruit, eggs, Sago, Tapiocha, butter, cheese, rice, chocolate, cocoa, confections of various kinds,—all this, with live stock, must be left to the choice of the traveller.

To the economical I would say a pound of bread, a pound of potatoes, and half pound of flesh a day, I think sufficient for a healthy man ; and for children half of that, taking them on an average.

Eight weeks will be at that rate about 56lb of Bread.

Potatoes..... 56 do.

Flesh ..... 28 do.

Butter say ..... 5 do.

Pepper, salt, mustard, tea or coffee, and sugar as you

like. A person that knows any thing about house keeping can easily guess, by counting provisions for one day, how much will do for fifty or sixty days. Some people take flour, then the less bread will do. One person may take from 50 to 100 eggs if disposed, then the less flesh will do. (I write this to give a hint to an inexperienced traveller by water.) I and my family were about six weeks going to America (as before expressed) and I was little more than three weeks returning to England : but this depends something on the wind ; and probably the current of the Atlantic runs east. It is an old remark that vessels come from America in less time than they go. If families go, I think it advisable to take flour, butter, eggs, cheese and sugar ; and if they choose, raisins and currants. Oatmeal or groats for gruel is a comfortable and good thing.

A week or two before a person goes to sea, he should take two or three doses of salts or other purging medicine; stopping a day between each dose ; and take on board some Setlitz powders, which can be had of the druggists. If sickness comes on take one of the papers of powder. One box I think enough for a family. Go on board on a full stomach, and for a day or two eat as heartily as you can, in order to prevent sickness. For other advice I refer the reader to my agreement before stated.

### *Moral Advice.*

1. Let all who think of going to America consider the greatness of the undertaking, and if any one have not made his peace with God, to set about it for the first thing, and not think of crossing the great Atlantic Ocean before he is reconciled to God. He will not then go dishonourably : but as an honest man, have the good will of his neighbours, and above all the blessing of God to attend him

2. Let families be unanimous before they go.

3. Those of the same family go together if possible : especially man and wife, sink or swim together.

4. Those who fear God and are united in love, may ex-

pect the divine blessing on their voyage, and on their business when they arrive at the new country ;—it is God that blesses men in their basket and in their store, in time and in eternity.

I shall now for the time say to the reader Farewell, and whether you remain in Europe or go to America, may you prepare to leave this state of probation in peace, and safely arrive where “ The wicked cease to trouble, and where the weary are at rest.” Amen.



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